

ASIA



CORNELL  
UNIVERSITY  
LIBRARY



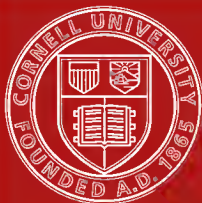
Cornell University Library  
PK 3791.B27E5 1886

The Satakas of Bhartrihari.



3 1924 007 609 344

olin



Cornell University  
Library

The original of this book is in  
the Cornell University Library.

There are no known copyright restrictions in  
the United States on the use of the text.

TRÜBNER'S  
ORIENTAL SERIES



THE  
ŚATAKAS OF BHARTRIHARI.

Translated into English from the Original Sanskrit

BY THE

REV. B. HALE WORTHAM, B.A.

M.R.A.S.

RECTOR OF EGGESFORD, NORTH DEVON.

LONDON:  
TRÜBNER & CO., LUDGATE HILL.  
1886.

[*All rights reserved.*]

**Ballantyne Press**

**BALLANTYNE, HANSON AND CO.  
EDINBURGH AND LONDON**



TO

*EDWARD BYLES COWELL, ESQ., M.A., LL.D.,*

PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF CAMBRIDGE.



## PREFACE.



67-00  
25-4-91

OF the three Śatakas or centuries of couplets ascribed to Bhartrihari, the Nīti and Vairāgya Śatakas alone are included in the following pages. The Śrīngāra Śataka contains so many stanzas requiring modification, so many more wholly untranslatable into English, that on due consideration I have decided to omit this collection of stanzas from the volume now published. It only remains for me to convey my thanks to the friends who, in various ways, have so kindly and willingly contributed their aid in helping me to carry out this work.

B. H. W.



# INTRODUCTION

TO

## *THE ŚATAKAS OF BHARṬṚIHARI.*



WHO was Bharṭṛihari? what was his date? where did he live? did he, in fact, ever really exist at all? These are questions to which no satisfactory answer has as yet been given. It has been alleged that he was of regal descent, and the brother of Vikramāditya; that not only did he belong to a reigning family, but that he was next in succession to the crown, and that, disgusted with the world, he resigned in favour of his brother Vikrama.

He is the reputed author of three Śatakas or centuries of couplets:—

1. Śrīngāra Śataka, a purely amatory poem;
2. Nīti Śataka, on polity and ethics;
3. Vairāgya Śataka, on religious austerity.

Besides these, tradition assigns to him a grammar called Vākyapadiya, and a poem called Bhaṭṭikavya.

But beyond tradition there is no evidence whatever as to the authorship of these Śatakas. The theory already referred to, that Bharṭṛihari was a prince who quitted the world in disgust, is founded upon the somewhat vague allusions in the second Śloka of the Nīti Śataka. This has been supposed to refer to the discovery of a domestic intrigue in his own household, which so shook Bharṭṛihari's faith in worldly matters, that he decided to abdicate his royal position, and to retire into the forest as an ascetic.

These conclusions seem, however, too much to deduce from a remark in itself somewhat obscure. But whoever the author may have been, there seems a continuity and a uniformity in each of these separate Śatakas, as well as a similarity in character between them, which forbid us to accept the theory that they are merely a compilation of well-known sayings. The unbroken tradition, moreover, that they are the authorship of one man (whatever his name may be) should not go for nothing.

The question of date is almost as difficult to decide as that of authorship, and this can only be arrived at approximately on internal evidence. The doctrines enunciated in the Vairāgya Śataka are relied on as supplying us with some of the proofs that are required. Many of the Ślokas in this Śataka speak in the language of the Vedantic philosophy. The rooting out of Karma or action, absorption into the Supreme Spirit, the driving out of Moha or illusion by Jnāna, or the true knowledge—these ideas occurring very frequently in the Vairāgya Śataka, all point to Vedantic influence. The eighth or ninth century A.D. has, on these grounds, been assigned as the date of these Śatakas. Not that this date can be held as conclusive; for though Sankarācharya, the great exponent and formulator of the Vedantic philosophy flourished and taught at that date, it is not, therefore, proved that the Vedantic doctrines did not exist before his time; and it necessarily follows, therefore, that neither similarity of idea nor of phraseology can warrant us in making Bhartrihari's Śatakas cotemporary with Sankarācharya.

The argument as to their date from the mention of the Purāṇas in the Vairāgya Śataka seems to be equally unconvincing. Some of the Purāṇas may be even comparatively modern productions, as late as the fourteenth or fifteenth century; but some are much earlier, dating back to the fifth or sixth century A.D. Further, the contents of these Purāṇas may be carried back to an even

earlier date, and are spoken of under the title of Purāṇas by Amara Sinha in the first century B.C. Therefore, to derive any satisfactory conclusion as to dates from the mention of the Purāṇas in the Vairāgya Śataka, we should require to know what Purāṇas are referred to in the particular passages—whether the works known to us as Purāṇas or those known under that name to Amara Sinha.<sup>1</sup>

Telang, in the preface to his editions of the Nīti and Vairāgya Śatakas, is in favour of assigning the close of the first or beginning of the second century to the author of these philosophical poems, in opposition to some authorities, who would place his date at 56 A.D. He grounds his view on the following considerations. Tradition informs us that the author of the Śatakas was Bhartrihari, the brother of King Vikrama, and that he also composed a grammatical work called the Vākya-pādiya. This work shows us that its author lived at least one generation after Patanjali's commentary on Panini's Grammar, called Mahābhāṣya, had come into general use. The date of Patanjali varies according to different authorities from 200 B.C. to 25 A.D. Bhartrihari, in the Vākya-pādiya, notices the fact that the Mahābhāṣya had gone through changes and rearrangements of text; possibly interpolations and additions. The period between 144 B.C. (which Telang considers the probable date of Patanjali) and 56 B.C. would have been hardly long enough to account for alterations and interpolations in the text of the Mahābhāṣya, and therefore 56 B.C., as the date of Bhartrihari, must be abandoned. We have, however, seen that Vikramāditya was said to be the brother of Bhartrihari. Now there appears to be a general consensus of opinion that this Vikramāditya was the founder of the Śaka era, and that he lived about 78 A.D.

This date allows an interval of more than two centuries between Patanjali and Bhartrihari, a period of sufficient

<sup>1</sup> Some, however, have placed Amara Sinha in the middle of the third century A.D., or even later.

length to account for the alterations and interpolations which existed in the text of the Mâhabhâshya referred to in the Vâkyapâdiya. On these grounds, then, such as they are, the authorship of these Śatakas has been assigned to the end of the first or to the beginning of the second century A.D.

Some attempt has been made to fix Bhartrihari's date by comparison with that of Kalidâsa. But the date of Kalidâsa himself is not sufficiently well ascertained to arrive at any certain conclusion by that method.

Much, therefore, as to the date and authorship of these poems must be left to probability and conjecture.

*Note.*—The text from which the following translation has been made is that edited by Kâshinâth Trimbak Telang, Bombay, 1874.



# THE ŚATAKAS OF BHARTRĪHARI.

## NĪTĪ ŚATAKA.

### *Concerning Morality.*

1. SALUTATION to the deity who is not definable in time or space: infinite—pure intelligence in incarnate form: who is peace and glory: whose sole essence is self-knowledge.

2. That woman is attracted by another man whom I supposed to be always devoted to me: to her another man is attached: while a certain other woman takes pleasure in my doings. Fie on her and on him, on the god of love, on that woman, and on myself.

3. The man who is entirely ignorant is easily guided: the wise man is still more easily led: but even the Supreme Being himself cannot influence the smatterer.

4. A man may forcibly get back a jewel from the teeth of a crocodile: he may cross over the raging waves of the sea: he may wear an angry serpent on his head as if it were a garland of flowers: but he cannot win over the mind of one who is foolish and obstinate.

5. A man may get oil from sand by violent pressure: he may drink water from a mirage when oppressed by thirst: he may get possession of the horn of a hare: but he cannot win over the mind of one who is foolish and obstinate.

6. He who would lead evil men into the path of virtue by a few soft words, is as one who binds an elephant with a young lotus-fibre: as one who tries to cut the diamond with a filament of śirisha; or as one who desires to make the salt sea sweet with a drop of honey.

7. The Creator has given man, as it were, a cloak to conceal his ignorance: with that he can cover himself at all times, for it is always at hand. That gift is silence, the special ornament of the ignorant in the assembly of the wise.

8. When I knew but a little, I was blinded by pride, as an elephant is blinded by passion: my mind was exalted, and in my arrogance I thought I knew all things. Then I came into the presence of the wise who know many kinds of wisdom, and my pride left me even like a fever.

9. A dog eats with delight putrid abominable bones, and though the king of the gods may stand before him, takes no heed: even so a mean man considers not the worthlessness of that which belongs to him.

10. The Ganges falls from heaven upon the head of Śiva; from the head of Śiva on to the mountain; from the top of the mountain to the earth, always falling lower and lower: even in so many ways is the fall of one whose judgment has departed from him.

11. Fire can be quenched by water, the heat of the sun can be kept off by a parasol, a wild elephant can be guided by a sharp hook, an ox or an ass by a stick: sickness can be subdued by the help of physicians, poison by the assistance of various charms. A cure has been ordained by the Śâstras for everything, but there is no medicine for the cure of a fool.

12. The man who has no sense of literature and music is like a beast, though he has not horns and a tail: he may not eat grass, but yet he lives a life exactly like that of the cattle.

13. Those in whom is neither wisdom, nor penance, nor liberality, nor knowledge, nor good disposition, nor

virtue, nor righteousness, may live in the world of mortals in the form of men, but they pass through the world like beasts encumbering the earth.

14. It is better to wander in a mountain-pass with the wild beasts than to live in the palace of the gods with a fool.

*The Praise of Wisdom.*

15. When wise men dwell in poverty—men whose words are adorned with polished sayings from the Śâstras, and who impart sacred learning to their disciples—then that prince in whose kingdom they dwell is chargeable with folly, and the wise men, though poor, are the rulers of the land. Should not those bad examiners be worthy of condemnation who (through) carelessness cause jewels to fall from their true value?

16. O kings! cast off your pride before those who have the inward treasure of wisdom: they are not despoiled by robbers, but their treasure, always increasing, grows greater when it is shared with the needy: not even at the end of the world does it perish. Who indeed may compare with them?

17. Despise not wise men who have attained to knowledge of the truth. They are not held bound by riches, for they count wealth even as grass. The stalk of a water-lily will not bind an elephant who is infuriated by passion.

18. The Creator in his anger may hinder the swan from sporting in the lotus-bed, his dwelling; but he cannot take away his faculty of separating milk from water.

19. Bracelets are no ornament to a man, nor strings of pearls clear as the moon; nor yet bathing, nor perfumes, nor flowers, nor decorated hair. Perfect eloquence alone adorns a man. Adornments may perish, but the ornament of eloquence abides for ever.

20. Wisdom, indeed, is the highest ornament that a man possesses. It is a valuable to be carefully guarded, for wisdom gains food, glory, and blessing. It is the lord

of lords. Wisdom is as a friend to a man travelling in a distant land. Wisdom is honoured among kings even more than wealth. The man devoid of wisdom is but an animal.

21. If a man has patience, what need has he of armour? If he has anger in his heart, what further enemy need he fear? If he has knowledge, what need of fire to consume evil? If a friend, what need has he of divine medicines? If there are malicious people about him, why should he be afraid of serpents? If he has perfect wisdom, what need of riches? If he is modest, what need has he of ornament? If he give his mind to poetry, what need has he of power?

22. Be well disposed towards relatives; liberal to inferiors: always hate the evil; love the good; be obedient to princes; honour the wise. Be firm towards enemies; be respectful to venerable men; deal shrewdly with women. The man who frames his life after these precepts prospers in the world.

23. Intercourse with wise men takes away dulness of mind, elevates the intellect, inspires the speech with truthfulness. What will it not do for men?

24. May there be glory to wise men who are learned and accomplished poets! There is no fear that their renown shall wither or perish.

25. A virtuous son, an affectionate wife, a liberal master, a loving friend, a guileless kinsman, a mind not harassed by care, a handsome form, abiding riches, a mouth abounding in wisdom—these are the gifts which Hari, the giver of desires, the delight of the earth, bestows upon the man with whom he is pleased.

26. Abstinence from destroying life, keeping one's hands off another's wealth, speaking the truth, reasonable liberality according to one's power, not conversing with the wives of other men, checking the stream of covetousness, reverence towards spiritual fathers, compassion towards all creatures—this is the path of happiness, violating no ordinances, taught in all the Śāstras.

27. The low-minded man does not make even the least effort in the pursuit of wisdom through fear of difficulties: if he has made any attempt, he stops when obstacles meet him. The noble-minded man may meet with repeated hindrances, but when he has once begun the pursuit of wisdom he does not give it up.

28. Righteousness must be loved; evil must be avoided, even at the risk of death; wicked men must not be spoken to; a poor man, even though he be a friend, must not be asked for alms: even in adversity the foot must be constant, and the vow taught by good and great men must be conformed to, even if it be as difficult as to stand on the edge of a sword!

### *The Praise of Firmness.*

29. The lion, though overwhelmed by hunger and weakened by old age, though at the point of death and in a state of misery, and though his majesty may have left him and his life be vanishing away, yet his whole desire is to swallow at one mouthful the forehead of the kingly elephant which he has crushed in pieces. How should he, the mightiest of living things, feed upon withered grass!

30. A dog rejoices over a small filthy bone of an ox which he has found stripped of flesh, though it satisfies not his hunger; but the lion passes by the jackal standing near him and attacks the elephant. So the man of firm mind, even though he may be in distress, desires that which is in accordance with his natural disposition.

31. The dog falls down low before the feet of one who gives him food, wagging his tail and opening his mouth wide; but the elephant, on the other hand, remains unmoved, and only eats after he is entreated with flattering words.

32. What man is not born again while he passes from one birth to another? But that man only is truly born by whose birth his family attains to dignity.

33. There are two uses both for a garland of flowers and also for a wise man—they may be exalted on the head or wither in the forest.

34. Although the five or six planets, of which Vṛihaspati is the head, are held in high esteem, yet Rahu, whose power and might are great, does not attack them. The lord of the demons, though he has nothing left him but his head, devours in his course only the lord of the day and the ruler of the night.

35. Śesha bears all the worlds placed on his serpent-like head: he himself is always borne on the back of the king of the tortoises, who dwells, held without difficulty, in the bounds of ocean. Ah! with what ease do the mighty perform great marvels!

36. The son of Himâlaya would have behaved far more nobly if he had allowed enraged Indra to cut off his wings with the thunderbolt breathing forth huge masses of flame, and had not, when his father was helplessly subject to calamity, sought a refuge by throwing himself into the ocean.

37. The sun-stone, though insensate, is kindled into light when touched by the rays of the sun: how then should a mighty man bear an injury inflicted by another.

38. The lion, though young, attacks the elephant infuriated with passion. The energy of the noble-minded man proceeds from his natural disposition, not from his youth.

### *Praise of Riches.*

39. Our noble birth may go to the lower regions; our virtues may perish; our moral character may fall as if from a lofty mountain; our family may be consumed by fire; a thunderbolt may strike our might as it were an enemy: let us keep our money, for without this all the collected virtues are but a heap of grass.

40. These are all the same senses—exactly the same action—the same intellect undiminished: the same voice. But though a man may remain exactly what he was, yet,

when deprived of the warmth which wealth gives him, he becomes some one altogether different. This is indeed wonderful !

41. If a man be wealthy, he is of good family, he is wise, he is learned in the Scriptures, he is virtuous, eloquent, beautiful. All the virtues attach themselves to gold.

42. A king is ruined through evil counsellors : an ascetic through society : a child by spoiling : a priest by not studying the Sacred Scriptures : a family by the evil behaviour of children : good manners by evil habits : modesty by wine : agriculture by want of care : affection by absence from home : friendship by want of love : possessions by mismanagement : money by waste and prodigality.

43. Giving, consuming, and loss, are the three ways by which wealth is diminished. The man who neither gives nor spends has yet the third way open to him.

44. A jewel is cut by the polishing stone ; a conqueror in war is killed by weapons ; the elephant is weakened by passion ; the islands in a river become dry in the autumn ; the moon wanes ; young women become languid through pleasure, yet is their beauty nothing lessened : so noble men who have diminished their wealth by giving to the needy are still illustrious.

45. A man who is famishing longs for a handful of grain ; but when he has revived, he looks on the whole earth as a mere handful of grass. So objects seem great or small according to the condition of the men who possess them : it is the change in men's fortune which makes things seem greater or smaller.

46. If, O king ! if you would enjoy this earth, which is as fruitful as a cow, nourish it as carefully as you would a calf. The earth brings forth fruits without end like the creeper of plenty if it is perpetually and carefully cultivated.

47. The behaviour of kings is as uncertain as the way of a courtesan. Now it is false, now true—now with

harsh, now with agreeable words—now cruel, now merciful—at one time liberal, at another covetous—either always squandering money or heaping it together.

48. Authority, fame, the guarding of Brâhmins, liberality, feasting, protection of friends : what profit is there to those who serve kings if they have not gained these six blessings ?

49. Whatever fate has written on the forehead of each, that shall he obtain, whether it be poverty or riches. His abode may be the desert, but he shall gain no more if he live even on Mount Meru. Let your mind be constant. Do not be miserable through envy of the rich. The pitcher takes up the same quantity of water whether it be from the well or the ocean.

50. "Who does not know that thou, O cloud, art the one support of the Châtaka? Why, O most beneficent cloud ! dost thou wait for our cry of misery ?"

51. "Ah ! beloved Châtaka, hear and listen attentively to what I tell thee. The heavens have many clouds, but they are not all alike ; some water the earth, others thunder and pour forth no rain." Do not degrade yourself by asking alms of any one whom you may chance to meet.

### *Concerning Evil Men.*

52. Cruelty, causeless quarrels, the desire for another's wife or money, envy of the good, or of one's own relatives. These are the natural characteristics of wicked men.

53. An evil man should be avoided though he be adorned with learning. Is a snake less feared because it is ornamented with jewels ?

54. The moderate man's virtue is called dulness ; the man who lives by rigid vows is considered arrogant ; the pure-minded is deceitful ; the hero is called unmerciful ; the sage is contemptuous ; the polite man is branded as servile, the noble man as proud ; the eloquent man is called a chatterer ; freedom from passion is said to be



feebleness. Thus do evil-minded persons miscall the virtues of the good.

55. If a man be greedy, what further vice can he have? What sin can be worse than backbiting? What need has the truthful man of penances? What need has the pure-minded man of a sacred bathing-place? What virtue is beyond generosity? If there be greatness of mind, what adornment is required? If a man be learned, what necessity is there of the society of others? If disgrace overtake a man, why need he fear death?

56. The moon obscured by the daylight, a woman no longer young, a pond destitute of water-lilies, a handsome man who talks nonsense, a prince entirely devoted to money, a good man always in calamity; an evil man dwelling in a king's court—these are seven thorns in my mind.

57. A king full of wrath hath no friend. The sacred fire burns even the priest who offers the sacrifice if he touches it.

58. The man who preserves a respectful silence is considered dumb; the man who talks agreeably is considered forward; the man who stands close by is thought troublesome; he who stands far off, cold-hearted; the patient man is counted as faint-hearted; the impetuous man is called ill-bred. So difficult, indeed, are the laws by which behaviour is regulated, impossible to be learnt even by an ascetic.

59. Is it possible to take pleasure in the society of a low man, dissolute, whose evil is all evident, whose wicked acts are the result of former births, who hates virtue, and who lives by chance?

60. The friendships formed between good and evil men differ. The friendship of the good, at first faint like the morning light, continually increases; the friendship of the evil at the very beginning is great, like the light of mid-day, and dies away like the light of evening.

61. Deer, fish, and virtuous men, who only require grass,

water, and peace in the world, are wantonly pursued by huntsmen, fishermen, and envious people.

*The Character of the Good.*

62. Desire for the companionship of the good, love for the virtues of others, reverence for spiritual teachers, diligence in acquiring wisdom, love for their own wives, fear of the world's blame, reverence for Śiva, self-restraint, freedom from the acquaintance with evil men—wherever men dwell endowed with virtues like these, they are always revered.

63. Firmness in adversity, restraint in prosperity, eloquence in the assembly, boldness in war, the desire of glory, study in the Scriptures—these are the natural characteristics of the virtuous.

64. Secret generosity, cheerful hospitality to strangers, not speaking in public about one's own good deeds, proclaiming the benefits received from others, freedom from pride in prosperity, due respect in speaking of others—this is the vow of exceeding difficulty, taught by the good.

65. Liberality is the fitting virtue for the hand, reverence towards spiritual teachers for the head, true speech for the mouth, surpassing power for the arms of a mighty man, content for the heart, the holy Veda rightly understood for the ears; the man of noble mind who is the possessor of these adornments has no need of outward pomp.

66. The heart of the wise is soft as a lotus flower in prosperity, but in adversity it is as firm as a mountain rock.

67. Water will not remain on hot iron, but standing on a lotus leaf it shines with the beauty of a pearl; and if a drop of water fall under a favourable star into the middle of an oyster in the sea, it straightway becomes a pearl. So is the disposition of men, good, tolerable, or bad, according to the society in which they live.

68. The son who delights his father by his good actions, the wife who seeks only her husband's good, the friend who is the same in prosperity and in adversity—these three things are the reward of virtue.

69. Those who are ennobled by humility: those who display their own virtues by relating the virtues of other men: those who in their own business always consider the interests of others: those who hate the evil speaker, and the mouth that continually utters harsh and impatient words:—good men whose admirable behaviour is shown in virtues like these are always held in reverence. Who would not respect them?

*The Way of Liberality.*

70. Trees loaded with fruit are bent down; the clouds when charged with fresh rain hang down near the earth: even so good men are not uplifted through prosperity. Such is the natural character of the liberal.

71. The ears of such men as these are adorned with hearing revelation, not with earrings; their hands with liberality, not with bracelets; their bodies shine through doing kind deeds to others, not with ointment of sandal-wood.

72. The good man shuns evil and follows good: he keeps secret that which ought to be hidden: he makes his virtues manifest to all: he does not forsake one in adversity: he gives in season. Such (according to the wise) are the marks of a worthy friend.

73. The sun opens the lotuses; the moon illuminates the beds of water-lilies; the cloud pours forth its water unasked: even so the liberal of their own accord are occupied in benefiting others.

74. Those men are good men who study the good of others without regarding themselves. Those men are ordinary men who, while they benefit others, do not neglect their own interests. Those men are demons who

destroy another's good for their own profit. What shall we call those who aimlessly destroy that which is another's?

75. The milk that has been joined to the water has long since given over to it its own innate qualities. The water has seen the milk growing hot, and has immediately made an offering of itself in the fire. The milk was eager to rush into the fire, but having seen its friend's distress, remains still, being joined to the water. Even so is the friendship of the good.

76. The ocean endures the sleep of Késava, and is a refuge for the mountains in their flight from the demons; moreover, it is filled with devouring flames within. Surely the ocean can endure anything!

77. Restrain desire, cultivate patience, conquer illusion, do not lust after evil, speak the truth, follow that which is good, seek the company of the virtuous, honour the wise, be reconciled even with enemies, conceal your own virtues, guard your good name, show pity for the unfortunate—these are the acts of the good.

78. How many noble men are there whose thoughts, words, and deeds are, as it were, filled with nectar—by whom the three worlds are loaded with blessings—who exalt even the very smallest virtues of another to the size of a mountain—whose hearts are constantly expanding?

79. What profit is there in Meru, the mountain of gold, or of the hill of silver, where the trees that grow remain the same trees without any change? We honour the hills of Malaya, for by contact with them common trees like the Trophis Aspera, the bitter Nimba, and the Karaya become themselves even as sandal trees.

### *The Praise of Constancy.*

80. The gods rested not until they had gained possession of the nectar: they were not turned aside from the search by pearls of great price, nor by fear of terrible

poison. Even so men of constant mind do not rest until they have completely accomplished their object.

81. At one time a man may lie on the ground, at another he may sleep on a couch; at one time he may live on herbs, at another on boiled rice; at one time he may wear rags, at another a magnificent robe. The man of constant mind, bent on his purpose, counts neither state as pleasure nor pain.

82. Courtesy is the ornament of a noble man, gentleness of speech that of a hero; calmness the ornament of knowledge, reverence that of sacred learning; liberality towards worthy objects is the ornament of wealth, freedom from wrath that of the ascetic; clemency is the ornament of princes, freedom from corruption that of justice. The natural disposition, which is the parent of the virtues in each, is their highest ornament.

83. The constant man may be blamed or praised by those skilled in discerning character; fortune may come to him or may leave him; he may die to-day or in ten thousand years' time; but for all that he does not turn aside from the path of righteousness.

### *The Power of Fate.*

84. A rat fell by night into the jaws of a serpent whose body had been squeezed into a basket, and who was half-dead with hunger. The serpent, revived by his meal, went forth, and immediately meeting with the same fate as the rat, perished. Be content, O my friends, with your lot! The success or failure of men is in the hands of fate.

85. A ball, though it fall to the ground, flies up again by the strokes of the hand. Even so the misfortunes of good men are not often lasting.

86. Idleness is a great enemy to mankind: there is no friend like energy; for if you cultivate that it will never fail.

87. The tree that is cut down grows again; the moon

that wanes waxes again after a time. Thus do wise men reflect, and, though distressed, are not overwhelmed.

88. Indra, though guided by Vṛihaspati, and armed with the thunderbolt; though the deities were his soldiers, and Viṣṇu his ally; though Svarga was his citadel, and the elephant Airasvata his steed, was defeated. How resistless is the power of fate! How vain are human efforts!

89. Discernment is the fruit of men's actions, and is the result produced by deeds performed in another state: this must be carefully considered by the wise man who gives heed to all things.

90. A bald-headed man was scorched by the rays of the sun on his head, and seeking a shady place, went, under the guidance of fate, to the foot of a palm tree. While resting there, the fruit of the tree fell with a loud noise on his head and broke it. Even so, wherever the unfortunate man goes, he generally meets with disaster.

91. When I see the sun and moon exposed in the eclipse to the assaults of the demon; when I behold the bonds which hold a serpent or an elephant; when I behold the wise man in poverty, then the thought strikes me, "How mighty is the power of fate!"

92. Fate brings forth an excellent man—a very mine of virtue—and in a moment works his ruin. Alas! how unreasoning is the action of fate!

93. It is not the fault of the spring that the leafless tree does not produce leaves; it is not the fault of the sun that the owl cannot see by day; it is not the fault of the rain-cloud that the drops do not fall into the cuckoo's mouth. Who shall reverse that which fate has written on the forehead of each?

### *The Praise of Action.*

94. We worship the gods, but are they not in the power of fate? Destiny must be worshipped, for that is the sole giver of rewards to man proportioned to the acts of their former state. But the fruit of those acts depends upon the

acts themselves ; why, then, should we worship either the god or destiny ? Let us pay adoration to those works over which fate has no power.

95. By means of destiny Brahma was constrained to work like an artificer in the interior of his egg ; by means of destiny Viṣṇu was compelled to pass through ten incarnations of great difficulty ; by means of destiny Śiva was forced to live as a mendicant, bearing the skull in his hands for a pot ; by means of destiny the sun is compelled to travel his daily course in the heaven. Adoration, therefore, be to works.

96. Neither beauty, nor greatness of family, nor force of character, nor learning, nor service, though performed with care, but merit alone, gained from penances in a former state, will bring forth fruit to a man as a tree in its season.

97. A man may be in a forest, or in war, or in the midst of fire, or among a host of enemies, or in the ocean, or upon a high mountain ; he may be asleep or mad ; or he may be surrounded by difficulties ; yet the good actions performed in a former state will profit him.

98. O wise man ! cultivate constantly divine virtue ; for that makes evil men good, the foolish wise, enemies well disposed, invisible things visible ; in a moment that turns poison into nectar ; that will give you the desired fruit of your acts. O virtuous man ! do not vainly spend labour on acquiring mighty gifts with great pain !

99. The wise man, at the beginning of his actions, looks carefully to the end of them, that by their means he may be freed from births in another state. Actions performed with excessive haste are even as an arrow piercing the heart.

100. The man who, placed in the world of action, does not walk piously, regarding his state hereafter, is as one who cooks the lees of sesame over a sandal-wood fire in a caldron of lapis-lazuli, or as one who ploughs with a golden share to cultivate swallow-wort, or as one who

cuts down a grove of camphor to fence in a field of kodrava.

101. A man may dive into the sea, he may ascend to the top of Mount Meru, he may be victorious over his enemies, he may devote himself to merchandise, he may plough the earth, he may study all learning and all art, he may travel on the wings of a bird from one end of heaven to the other, but yet he shall suffer that which is fated him on earth, neither shall that fail which is destined for him.

102. A terrible wood becomes a splendid city, and the whole world is filled with jewels, to that man who has performed righteous acts in his former existence; all men reverence his virtues.

### *Supplementary Ślokas.*

103. What is most profitable? Fellowship with the good. What is the worst thing in the world? The society of evil men. What is the greatest loss? Failure in one's duty. Where the greatest peace? In truth and righteousness. Who is the hero? The man who subdues his senses. Who is best beloved? The faithful wife. What is wealth? Knowledge. What is the most perfect happiness? Staying at home. What is royalty? Command.

104. The man who possesses intelligence, like the jasmin flower, has two courses open to him: he may flourish in the sight of the world, or he may wither away in the desert.

105. The earth is variously adorned in various places; by poor men whose words are of no account—by rich men whose words are admired—by those contented with their own wives—by men who refrain from passing censure upon others.

106. The constant man loses not his virtue in misfortune. A torch may point towards the ground, but its flame will still point upwards.



107. The mind of the constant man is not pierced by the arrows shot from the glances of love; he is not consumed by the fire of anger: worldly objects do not ensnare him in the net of covetousness; he is the lord of the three worlds.

108. The mighty earth, trodden by the feet of one hero, is lightened up with his exceeding great glory as though by the shining of the sun.

109. Through the power of constancy fire becomes even as water, the ocean becomes but a rivulet, Mount Meru becomes only a small stone, a lion becomes as harmless as an antelope, a savage beast becomes a garland of flowers, poison is turned into nectar. The constant man, by his constancy, turns the savage things in nature into the most gentle.

110. Honourable men may cast aside life and happiness, but inasmuch as they are intent upon truth, they do not cast off their truthfulness, the cause of modesty and of all the virtues, following them wherever they may go, pure in heart, even as dear to them as their own mother.

### *Miscellaneous Śatakas.*

1. A morose heart, a face exalted with inward pride, a nature difficult as an exceedingly narrow mountain-pass—this is known as the character of women: their mind is said by the wise to be as changeable as the drop of dew which rests upon the lotus leaf. Faults indeed develop in a woman together with her growth, as the poisonous shoots sprout in the creeper.

2. Whether a brave man who is killed in the foremost of the fight obtain heaven or victory, he will gain great glory from both armies; and this is the aim of one who desires fame.

3. Of all the exceeding marvels which I behold, the Boar and Rahu bear away the palm. The one bore the drowned earth on his tusks, which dripped with water;



himself to pleasing the assemblies of the good ; with toil and labour he makes a { quarter of a verse } by conform-  
place

ing to the thoughts of the world.

11. Whatever has been appointed by fate in this life for each man, that shall be his lot, be it great or small. The cloud rains day by day, filling all things, but only a few little drops fall into the châtaka's mouth.

12. The wise must be respected, even when the advice they give us is not suitable. The ordinary converse of such men is like Holy Writ.

13. A good man may fall, but he falls as a ball ; an ignoble man falls like a lump of clay.

14. If, by the decree of fate, the world were ever to become deprived of lotuses, would the swan scratch in the dust-heap like the cock ?

15. Elephants, filled with passion, heavy with sleep, may stand at the gate ; horses, adorned with golden ornaments, may gallop about filled with spirit ; their owner may be wakened from his sleep by the sound of drums, conchs, cymbals, fifes, and lutes : all this, a state like that of the lord of the deities, is the reward, outwardly displayed, of religious merit (gained in former births).

16. The joy of those whose minds are alive to the happiness of content is perfect, but the desire of those who are disturbed by the lust after riches never ceases. For whose sake was Meru created by fate full of wealth as it is ? Meru pleases me not, though it is filled with an abundance of gold and silver, since it is satisfied with itself alone.

17. The red colour of the lotus, the care for others displayed by the good, the want of respect shown by the bad ; this is the triad of qualities brought to perfection in each class by means of its own innate disposition.

18. Faithfulness in promises is the noblest quality among men ; leanness is the best quality for a female

elephant; wisdom and patience best become a Brâhman. Each creature is best adorned by its own special ornament.

19. It is better to fall from the highest point of a lofty mountain and be dashed to pieces among the rocks—it is better that one's hand should be bitten by the poisonous fangs of a dreadful serpent—it is better to fall into the fire, than that one's piety should fail.

20. If thou thinkest to behold noble-minded men fall from their firmness in misfortune, cease from evil efforts involving idle speculations. O fool! even at the end of ages the mighty mountains do not become small, nor does the ocean lose the powers that belong to it.

21. Glory, conquering all things, tears the bosom of men, as an impudent and forward woman, with her nails long and sharp like swords.

22. Even the moon, the storehouse of ambrosia, the guide of the plants which grow year by year, compacted of nectar and filled with beauty, becomes shorn of its beams directly it reaches the region of the sun. Who does not fall into contempt directly he enters the house of another?

23. Girls with glances of admiration, a house filled with magnificence, prosperity attended with outward signs of royalty—these are a man's portion as long as fortune attends him; but if that fails, all these things disappear, like the pearls on a necklace whose string has been broken in play.

## NOTES TO THE NÎTI ŚATAKA.

1. The second collection of Śatakas ascribed to Bhartṛihari relates to Nîti or Morality. The word Nîti may be taken to mean "moral philosophy, ethics, precepts inculcating prudent or moral behaviour." These precepts are thrown into the proverbial form. The first śloka is occupied by the invocation or salutation to Brahmâ, who is addressed as the deity, whose essence is self-knowledge, and by whom self-knowledge can alone be attained. This seems to refer to the doctrine which teaches the unity of the Supreme and the Individual Soul, since what we know when we know ourselves truly is the Brahmâ (Telang).

2. By means of this śloka an attempt has been made to fix the authorship of the *Nîti Śataka* on Bhartṛihari. It is supposed that he was disgusted at some discovery of infidelity on the part of his wife, and in consequence resigned his royal position to his brother Vikrama. There is, however, little or no authority for the statement, and the śloka itself is too vague to found any theory of authorship upon it. The commentator says that King Vikrama gained possession of a certain fruit which conferred immortality on any one who ate it. Vikrama gave it to a Brâhman, who gave it to King Bhartṛihari. Bhartṛihari gave it to his wife; she gave it to her paramour; the latter gave it to a lover of his own, in whose possession Bhartṛihari saw the fruit. Such is the occurrence supposed to be recorded in this śloka.

3. We may compare the ideas in this stanza with the words of St. Paul, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. viii. 2), or the line, "A little learning is a dangerous thing," of Pope. *Jñāna-lava-dur-vidagdham*, "(The man) puffed up through smallness of knowledge." *Durvidagdha* is explained by the commentator as *garvishṭa*, arrogant.

4. Referring to the fable according to which crocodiles were supposed to have pearls between their teeth.

5. *Śaśavishāṇa*, "the horn of a hare;" proverbial for that which does not exist. Cf. the following, given by Telang in his note on this passage—

"Esha bandhyâsuto yâti khapushpakritaśekharah  
mṛiga trishṇâmbhasi snâtaḥ śaśaśṛṅgadhanurdharah."

"The son of a barren woman goes along, wearing a crown made from flowers that grew in the sky, bathing in a mirage, carrying a bow made of hare's horn." Bringing together all the most impossible things. With this śloka may be compared Prov. xxvii. 22, and Ecclus. xxi. and xxii.

6. *Vyāla* may be translated either "elephant" or "serpent."

7. This stanza is the one in which the author shows the highest knowledge of the world. It is merely an elaborated form of the English proverb, "Speech is silver, silence is gold." The same idea runs through a good many verses of the Proverbs of Solomon, e.g., x. 19, "In the multitude of words there wanteth not sin." So also xiii. 3, xvii. 27. Cf. Ecclus. xx. 18, 19, 20. Orientals always seem to have regarded talkativeness as an evil and a sign of folly. "The empty pitcher makes the most sound."

8. *Kiñchid-jna*, "knowing somewhat," is explained by Telang to refer not to the speaker's estimate of himself at the time of his "blindness," but to the view he takes of himself after his "intoxication" has left him. "When I knew (that which now I know was but) a little," is the idea to be conveyed.

9. As a dog prefers the carrion which he has before him to any sight however magnificent, so the fool keeps his eyes fixed on himself and his small acquirement, and

10. Continually falls lower and lower in the scale of intellect.

12-13. Cf. Ps. xlviii. 20 (Vulg.): "Homo, cum in honore esset, non intellexit; comparatus est jumentis insipientibus, et similis factus est illis." For *bhuvī bhārabhātāḥ*, cf. *Iliad*, xviii. 104: ἄλλ' ἤμῃ παρὰ νηυσὶ ἐτώσιον ἄχθος ἀρούρης.

14. Cf. Prov. xvii. 12.

15. With this śloka begins the section or chapter relating to wisdom. Cf. *Hitopadeśa*, *Mitrabhedah*, 66, 71, 72, for ideas similar to those contained in the last line of this śloka.

16. *Kalpa-anta*, the end of a kalpa, the destruction of the world. A kalpa is supposed to be a day and night of Brahmâ, and to equal 4,320,000,000 years of men. After the creation of the world, it is supposed to remain unaltered for one of Brahmâ's days, a period of 2,160,000,000 years of men. The world, and all that it contains, is then destroyed by fire, only the gods, sages, and elements surviving. On Brahmâ's awaking after his night, which lasts an equal number of years with the day, he repeats the process of creation. This goes on continually until his existence of a hundred years is brought to an end, when he, the gods, the sages, and the whole universe are resolved into their constituent elements.

17. *Abhi-nava-mada-lekhâ-śyâma-gandha-sthahânâm vâraṇâ-nâm*, "Elephants, the surface of their cheeks dark through the lines of mada (flowing freshly)." *Abhinava*, &c., *Bahuvrîhi* comp. qualifying *vâraṇânam*.

18. The Scholiast says on this śloka, "Yo yasya svâbhâvikah sadgūṇah tad gūṇam na ko 'pi hartum śaknoti," "No one can take away the virtue of him who is virtuous in his natural disposition." Bohlen says, "Deus ipse sapienti adimere non potest doctrinam; . . . Brahmâ ipse nil valet adversus fatum (vidhi) et unum ipsi negatum est, ut infecta reddat quæ φυσικῶς menti quasi fuerint inusta." The latter part of this śloka refers to a supposed faculty of the swan for separating milk from water which has been previously mixed in the act of drinking it, which has passed into a proverb. Regnaud remarks, "Préjugé sur l'erreur duquel il est inutile d'iusister." Cf. *Śak.*, "Haṇso hi kshîram âdatte tanmiśrâ varjayatyapaḥ," "For the flamingo extracts (takes) the milk (and) leaves behind the water that is mixed with it." The Hindûs imagine that the hansa or flamingo has the power of separating milk from water (*Śak.*, Mon. Williams, p. 266 note). Prof. M. Williams quotes this śloka of Bhartṛihari in his note in *Śak.*, and continues, "This reference is probably to the milky juice of the water-lily, which would be its (the hansa's) natural food, and to which allusion is often made by the Hindu poets."

19-20. Cicero (*pro. Arch.*, c. 7) has a sentiment somewhat similar to that contained in these ślokas: "Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant,

adversis perfrugium ac solatium præbent ; delectant domi, non impediunt foris, pernōctant nobiscum, peregrinantur, rusticantur." Cf. Prov. xii. 1.

21. Some editors have *vachanena*, "what is the use of words?" If the reading *kavachena* be taken, it means, "what is the use of armour?" trans. by Regnaud, "la patience est une cuirasse." The man who has enemies within, *i.e.*, the passions, can have no worse enemies to fear. The passions or faults of the mind are six in number—desire, wrath, covetousness, bewilderment, pride, and envy. *Shad-varga*, the aggregate of six things, is the appellation given to them (Mon. Williams' Lex., under *Shad-varga*). The end of the last line, *sukavitā yadasti rājyena kim?* "If there is good poetry, what need of a kingdom?" seems to mean that the man who is learned and intelligent has no need of external things to produce or add to his happiness.

22. Enumerates the virtues which a man must practise if he would live happily. *Kalā*, in l. 4, signifies here "qualities," referring to the virtues enumerated in the preceding lines.

23. *Śiñchate vāche satyam*, "pours truth into the speech," or "impregnates the speech with truthfulness."

24. *Kaviśvarāḥ*, "learned poets;" lit. "kings of poets." Cf. śloka 12. *Rasa-siddhāḥ* = well versed in or conversant with the poetical *rasas* or affections, accomplished in poetry (Mon. Williams' Lex., *Rasas*). The poetical *rasas* are ten: *śringāra*, love; *vīra*, heroism; *bibhatsa*, disgust; *raudra*, anger; *hāsyā*, mirth; *bhayanaka*, terror; *karuṇa*, pity; *adbhuta*, wonder; *śānta*, tranquillity; *vātsalya*, paternal fondness.

27. This stanza is quoted in *Mudrārākṣha*, act ii. (p. 79, Majumdār's series), trans. by Wilson:—

. . . "Obstacles foreseen

Deter the poor of spirit from an enterprise;  
Some, more adventurous, but not all resolved,  
Commence, and stop midway; but noble minds  
Like thine, by difficulties warned, defy  
Repeated checks, and in the end prevail."

28. Even in adversity the foot must be constant; *vipady-*



*uchchaiḥ stheyam* = one must retain dignity in misfortune (Telang); *uchchaiḥ-steya* = firmness of character.

30. This śloka occurs at *Hitop.*, *Subriḍbheda*, 39.

31. *Vadana-udara-darśanam-kurute*, "makes the showing of the interior of his mouth." Cf. *Hitop.*, *Subriḍbheda*, 40.

32. *Parivartini samsāre*, "while he passes from one birth to another," or while transmigrations go on; *parivartini* means "revolving, constantly recurring." This śloka occurs in *Hitop.*, *Introd.*, 14, the order of the lines being reversed. On this Bohlen remarks in his notes to the *Nīti Śataka*, that in the Arabic translation of the Indian fables known as *Kalilah and Dimnah*, there verses have been altered to avoid suggesting the doctrine of metempsychosis. Cf. *Hitopadesa*, *Mitralābha*, 114.

33. Also *Uttararāmacharita*—

"Naisargikī surabhiṇaḥ kusumasya siddhâ  
mûrdhni sthitir na charaṇair avatādanâni."

"The fitting place for the sweet-smelling flower is on the head, not to be trodden under foot."—*Uttararamacharita*, act i. (p. 10 of Majumdar's series, Calcutta, 1874).

34. The fable to which this śloka refers is as follows :—After the deities had produced the amṛita by churning the ocean, Rahu by a stratagem introduced himself among them, and drank some of it. The deities of the sun and moon discovered the theft, and told Viṣṇu, who cut off his head. The amṛit had, however, made him immortal, and he was therefore placed among the stars, where he periodically shows his displeasure at the way in which the sun and moon behaved by swallowing them. This is supposed to take place whenever an eclipse occurs of either the sun or moon.

35. *Phanā-phalaka-sthitam*, "placed on the flat surface of his hood."

36. The explanation for this stanza may be supplied from the fable which represents Indra as cutting off the wings of the mountains. Maināka, the son of Himālaya, took refuge in the ocean and so escaped. In the *Ramāyana* he is supposed himself to relate the circumstance to Hanuman :—

"Formerly the mountains were winged, and flew through the heaven as swiftly as the wind. And as they flew hither

and thither, gods and men were filled with fear lest they might fall. Then Indra, filled with wrath, cut off the wings of the mountains with his thunderbolt. And as he approached me, brandishing his weapon, I was cast down into the ocean by the mighty Pavana. And my wings being concealed, I was helped by your father and took refuge in the ocean.”—*Ramāyana*, v. 8.

In the *Bhaṭṭikavya*, viii. 8, the line occurs—“Pitrā samrakshitam śakrāt sa mainākādrim aikshata,” “He (Hanuman) saw the mountain Maināka which had been saved from Indra by his own father.”

Cf. also *Raghuv.*—

“Pakshachchhidā gotrabhidātagandhāḥ  
śaranyam enam śataśo mahādhraḥ  
nṛpā ivopaplavināḥ parebhyah  
dharmottaram madhyamamāśrayante.”

“The mountains by hundreds fled to him for refuge when their pride had been taken from them by Indra, when he cut off their wings; as kings assailed by enemies fly to that king among them who is distinguished for his honour.”—*Raghuv.*, xiii. 7.

Cf. also—“Pakshachchhedodyatam śakram śilāvarshīva parvataḥ,” “As a mountain sending forth a shower of stones (attacks) Indrā who is approaching to cut off its wings.”—*Raghuv.*, iv. 40.

Cf. also *Kumara Sambhava*—“Asūta sâ nâgavadhûpabhogyam mainâkamambho nidhibaddha sakhyam kruddhe’ pi pakshachchhidi vṛitraśakrâvavedanâjnam kulīśakshatânām,” “She brought forth Maināka, the delight of the daughter of the serpents, who made an alliance with Ocean, and so, though the enemy of Vṛitra was angry, knew not the stroke of the thunderbolt when the wings of the mountains were cut off.”—*Kum. Sam.*, i. 20.

Bharṭṛihari in this stanza appears to bring forward Mainaka as an example of want of firmness. It would have been better for him to meet his fate with resignation and firmness than to have fled, since his father Himālaya had been overpowered.

37. *Savitur-ina-kāntah*. *Ina*, from root *in*, means “powerful,” “mighty,” “glorious:” so a name of the sun. Some

readings, however, *savitur-ati-kantâh*, "exceedingly beloved by the sun." Cf. *Śak.*, 41 :

"Sparsânukûlâ iva sūryakântâs  
tadanyatejo 'bhibhavâdvamanti."

"That (energy), like sun crystals (which are) cool to the touch, they put forth from (being acted upon) by the opposing influence of other forces."—*M. Williams, Śak.*, p. 74.

39. With this śloka begins the section relating to riches. *Abhijana* means, in this passage, "caste," or, according to Telang, "nobility of birth," as in *Śakuntalâ*: "Abhijana-vato bhartuḥ ślaghye sthitâ grihinîpade," "Stationed in the honourable post of wife to a nobly-born husband."—*Śak.*, Mon. Williams, p. 175, note.

For the idea contained in this śloka, cf. Prov. x. 15. The *śīlam sailatatāt*, "one's virtue may fall from a mountain slope," is contained a play upon the words *śīlâ*, a "stone," *śaila*, "stony," and *śīlam*, "disposition."

42. *Saṅga*, translated "society," with the idea of "attachment to objects of sense," the detachment from all worldly desires being the devotee's chief aim.

44. *Mada-kshîṇo-nāgaḥ*, "the elephant is weakened by the flow of mada." All the things mentioned do not lose their beauty or glory through the diminution of their powers or their resources; a noble man who has given away his riches is not less noble because he is poor in consequence of his liberality.

45. *Sprihayati*, "longs for," followed by dative *prasrite*, which the commentator explains by *tusha*, which means "grain," but the ordinary meaning of *prasrite* is a "handful." The meaning of this śloka, as explained by Telang, is as follows:—"Since in different states of life the same things are regarded as great or small, therefore it must be concluded that it is the state of life which causes the things to appear so." The word *kalayate* (*kal*) means in this place "to consider or reckon."

46. The comparison between the earth and a cow is a common one among the Hindûs; in fact, the word *go* means both the earth and a cow (cf. ७३). Among other passages the following may be referred to:—" . . . Yathaiva mama Kâma-

dhuk," "Just as Kāmadhuk is mine."—*Nala*, ii. 18, where *Kamadhuk*, the cow of plenty, is a figurative way of speaking of the earth which supplies all desires. And "Dudoha gām sa yajnāya śasyāya maghavā divam," "He milked (exhausted) the earth for the sake of sacrifices, Indra the heaven to give the people food."—*Raghuv.*, i. 26. *Tena* is used as correlative to *yadi* by an unusual construction (Telang).

47. This śloka occurs in *Hitopadeśa*, *Mitrabheda*, 182. Bohlen in his note on this passage refers to the character of Vasantasena in the *Mrichchhakatikā* as a well-known typical character among the Hindûs, equally famous with Phryne, Lais, &c., of the Western world.

49. Man's life is predestined by fate, and the amount of enjoyment that he has is in proportion to his own capacity for enjoyment. Mount Meru is the Hindû equivalent for Olympus. It is generally used as a synonym for a wealthy place. "Vittavatsu kripanām vṛittim vṛithâ mâ kṛithâh," "Do not vainly act an envious part towards the rich." Cf. "Kuru priyasakhivṛittim sapatnījane," "Act the part of a dear friend towards thy fellow-wives."—*Śak.*, M. Williams, p. 173 and note.

50-51. A dialogue supposed to take place between the chātaka, a bird fabled to live solely on the drops of rain, and the rain-cloud. The moral of the fable is contained in the last line of śloka 51. It is no use to ask favours of mean persons.

52. The section with which this śloka begins sets forth the characteristic marks of the wicked man.

53. Cf. *Hitopadeśa*, *Mitrālābha*, 90, for this śloka.

54. "Branded," *añkitah*. The virtues of the good are branded as vices by evil-disposed persons. Cf. the Greek proverb, "Φασιν κακίστους εἰ πονηροὶ τοὺς καλοὺς."

55. Cf. śloka 18. The general drift of these two ślokas appears to be the same. For the sentiment in line 4—"Apayaśo yad asti kim mṛityuna?" "If there be disgrace, what need of death?" i.e., one should prefer death to disgrace, cf. *Hor.*, *Car.* iii. 5 (the speech of Regulus).

56. "These are the seven thorns in my mind." *Śalya* meaning a "dart," "arrow," "thorn," and secondarily "em-

barrassment" or "distress," is not uncommonly used to express this idea. Cf. English proverb, "A thorn in one's side;" also 2 Cor. xii. 7. *Mukham-anaksharam svākriteh*, lit. "the inarticulate mouth of (one having) a handsome form."

58. This śloka occurs in *Hitopadeśa*, *Mitrabheda*, 25.

60. With this śloka may be compared Prov. iv. 18.

62. With this śloka the section begins in which the characteristics of virtue are described.

63. This śloka is given in *Hitopadeśa*, *Mitrālâbha*, 32. *Vāk-paṭutā* = "skill or ability in speech," "eloquence." "The desire of glory." The readings differ between *abhirâte* and *abhiruchi*. Bohlen makes a distinction between these two words, but they both contain the same idea of pleasure in a thing—desire after it. The Scripture, *Śruti*, "that which has been heard or revealed," as the Veda; the *Smṛiti*, "that which has been handed down by tradition;" such as the laws of Manu.

64. "Cheerful hospitality to strangers" (*sambhramavidhih*), lit. "preparations conducted in a hurried manner, with the view of honouring a guest." *Upakṛitih*, "assistance," "favour," meaning here the favours which others have granted, in opposition to *kṛitva priyam*, "the kindness one has done oneself." *Asidhârâ vratam*, "the vow to stand on the edge of a sword," used as a proverb to express a task which is impossible.

65. *Prakṛiti-mahat*, "great in nature" (*tat puruṣa comp*). Cf. *Śrutimahat* (*Śak.*, 199), "great in the knowledge of the Veda."

66. For the sentiment contained in this śloka cf. Prov. x. 25, "The righteous is an everlasting foundation;" also Hor., *Car.* iii. 3—

"Justum ac tenacem propositi virum  
Non civium ardor prava jubentium,  
Non voltus instantis tyranni  
Mente quatit solida, neque Auster.

Dux inquieti turbidus Hadriæ,  
Nec fulminantis magna manus Jovis,  
Si fractus illabatur orbis,  
Impavidum ferient ruinæ."

*Mahâ-saila-silâ-sanghâta-kakarśam* = hard as the collected stones of a large mountain.

67. *Svâte* = *Arcturus*, also any conspicuous constellation. The disposition of men is ranged in three degrees of an ascending scale, developing or the reverse according to their surroundings and the atmosphere in which they live: first, the disposition which produces no results is like the drop of water on hot iron, which leaps off the instant it touches the metal; next, the moderately good disposition is compared to the drop of water on the lotus-leaf, a beautiful object to look at; and lastly, the very good disposition to the pearl which is not only beautiful, but valuable. The ideas in this śloka rather suggest the parable of the talents (St. Matt. xxv. 15).

68. Cf. Prov. x. 1.

69. *Khyāpayantah*, translated "display," means "to declare," "make known." The second half of the line appears to mean "those who make the fact of their own virtues evident by the manner in which they estimate the virtue of others."

70. This śloka commences the section treating of liberality and benevolence.

This śloka occurs in *Śakuntalâ*, M. Williams, p. 195, where, instead of *udgamaiḥ*, the word *āgamaiḥ* is used: there is perhaps no difference in their meanings.

71. Cf. śloka 55. The ideas contained in these ślokas may suggest 1 Pet. iii. 3, 4, also Prov. i. 9.

73. The idea and simile expressed in the first line of this śloka is to be found in *Śak.*, M. Williams, p. 213: "Kumudānyeva śāsāṅkaḥ savitâ bodhayate pankajanyeva," "The moon awakes (expands) the night-lotuses only; the sun, the day-lotuses only." The "kumuda" of this passage in *Śakuntalâ* corresponds with the kaisava (a lotus blossoming by moonlight) of Bharṭṛihari; pankaja with padma, the word used by Bharṭṛihari. The lotus called pankaja or padma is red, while the kumuda or kaisava is white. Bohlen on this passage refers to *Hit.*, *Mitralābha*, 63: "Na hi samharate jyotsnām chandraśchāṇḍâlaveśmani," "The moon does not withhold light even from the house of a Chāṇḍāla;" cf. also St. Matt. v. 45.

75. The bond of friendship is represented in this śloka under the figure of milk and water. The water, by itself

tasteless, receives sweetness of flavour from the milk, and therefore, as if in return for this benefit which it has received, is the first to boil over and rush into the hostile flames. The milk then follows the water, and, combined together, they extinguish the fire, their enemy. So friends acting together may overcome an enemy, even at the loss of their own lives. In *Hit.*, *Mitrālābha*, 89, occurs the line : “Sutaptamapi pāṇīyam śamayatyeva pāvakam,” “Water though well warmed extinguishes the fire,” i.e., the water, though it has received heat from the fire, returns the kindness by extinguishing the flame, that is, by evil conduct.

76. The sleep of Keśava or Viṣṇu is referred to in *Mahātmya Devī*, Bk. i. śloka 49 : “Once the adorable lord Viṣṇu, at the end of a kalpa, had spread out Śeṣha for his couch on the world, which was covered with water, and was wrapped in the sleep of meditation.” For the ocean as the refuge for the mountains, v. *Nīti Śātaka*, śloka 29. The firmness of the ocean in retaining the submarine fire is mentioned in *Chaurapanch.*, 50 : “Ambhonidhirvahate duḥsahabāḍavāgnim,” “The ocean keeps the submarine fire difficult to bear.”

Cf. *Śak.*, 56—

“ . . . harakopavahnis  
tvayi jvalatyaurva ivāmburāśau.”

“The fire of the wrath of Śiva burns in thee like the submarine fire in the ocean.”

Also *Raghuv.*, ix. 82—

“Antarnivishṭapadam ātmavināśahetum  
śāpam adadhajjvalanam aurvam ivāmburāśih.”

“He bore the curse, having a place in his mind, the cause of his death, even as the ocean (bears) the submarine fire flaming (in its interior).”

The legend relating to the submarine fire, as given in the *Harivansa*, is as follows :—A sage called Aurva produced by means of magic power a devouring fire from his thigh. In consequence the earth was in flames, when Brahmā, to save creation, allotted the ocean to the son of Aurva (the fire) as a suitable dwelling. The ocean was also the abode of Brahmā, and from it, he and the submarine fire come forth at the end

of each age to consume the world, and at the final consummation of all things to consume also the gods and demons. Vide *Nîti Śataka*, śloka 13.

78. "How many noble men there are in the world, pure in thought, word, and deed!" Expecting the answer, "But few." Cf. *Bhagavad.*, vii. 3: "Manushyâṇām sahasreshu kaśchid yatati siddhaye," "Among thousands of men, who strive after perfection?" (Answer, "But few.") Cf. also *Bhagavadgîta*, xvii. 24 *et seq.*

80. With this śloka begins the section on the praise of firmness or constancy.

81. Cf. *Bhagavad.*, ii. 15—

"Yam hi na vyathayanty ete purnsham, purusharshabha, samaduhkhasukham dhîram so'mṛitatvâya kalpate."

"The man whom these things (external things) do not affect, (O noblest of men), being the same in pain and pleasure, and firm, he is fit for immortality."

84. This śloka, beginning the section on the power of fate or destiny, is pure fatalism. Everything, both in divine affairs as well as human, is represented as moving according to an irresistible law, the law of fate.

The "basket" (*karaṇḍa*) is explained by Telang as the place in which the snake-charmer keeps his snakes. "Meeting with the same fate," "tena eva yâtaḥ pathâ," went by the same route as the rat, *i.e.*, died.

85. "The misfortunes of good men," *sâdhuvṛttânâm vipat-tayaḥ*. Telang points out on this passage that there is a play on the word *sâdhuvṛtta*. It means "well rounded," as applied to the ball, and "of good conduct," as applied to men. Cf. *Nîti Śataka*, Mis. Sat., 13.

87. Cf. Job xiv. 7, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease;" also Hor., *Car.* iv. 7; though both the writer of the Book of Job and Horace seem to draw a different conclusion from the writer of this Śataka. The tree will sprout again, but "man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Horace says—



“Nos ubi decidimus . . .

Quo pater Æneas, quo dives Tullus et Ancus  
Pulvis et umbra sumus.”

91. For this śloka, cf. *Hitopadeśa*, *Mitralābhah*, 52. For Rahu, cf. *Nīti Śataka*, śloka 27.

92. *Tāvat* = *prathamam*, according to commentator, “Fate first creates, &c., and then destroys.”

“An excellent man” (*purusharatna*, lit. “a jewel of a man”), *ratna*, used commonly with nouns to express their extreme excellence.

93. As to the power of fate, cf. *Hitopadeśa*, *Mitralābhah*, 152—“Chakravat parivartante duḥkhāni cha sukhāni cha.” “Like a wheel, pains and pleasures revolve.” Also in the *Meghadūta*, śloka 109, translated by Wilson—

“Life, like a wheel’s revolving orb, turns round,  
Now whirled in air, now dragged along the ground.”

The expression may find a parallel in *Anacreon*, xxxiii. 7—

τροχὸς ἄρματος γὰρ οἶα  
βίοςτος τρέχει κυλισθείς.

The power of destiny is recognised under a slightly different figure in the lines of Horace, *Car.* i. 34, 14—

“ . . . hinc apicem rapax  
Fortuna cum stridore acuto  
Sustulit, hinc posuisse gaudet.”

Or in *Car.* iii. 10, 10, where in

“Ne currente retro funis eat rota,”

an allusion has been thought to exist to the wheel of fortune.

94. The section relating to religious works begins with this śloka. The meaning of the stanza is as follows :—Man should give himself up to the works of religion, to study of the Scripture, to the exercise of liberality, to the instruction and the benefiting others; he should offer sacrifice to the deities and

the manes; for these works will produce happiness for him in a future state, and are not in the power of destiny or fate, as all other things are, including even the deities themselves. On the idea that the gods are in the power of destiny, cf. Eurip., *Alcestis*, 965 :

κρείττον οὐδὲν ἀνάγκας  
 ἡῦρον, . . .  
 . . .  
 καὶ γὰρ Ζεὺς ὃ τι νέεσθι  
 σὺν σοὶ τοῦτο τελευτᾷ.

95. Continuation of the ideas in preceding śloka. For Brahmâ working in the egg, cf. *Manu*, i. 9, 12, 13. The Avatârs or incarnations of Viṣṇu have been extended from ten to twenty-two. Those usually recognised are—1. Matsya, as the fish; 2. Kûrma, the tortoise; 3. Varâha, the boar; 4. Nara-sinha, the man-lion; 5. Vâmana, the dwarf; 6. Paraśu Râma, Râma with the axe; 7. Râma or Râma Chandra, son of Daśaratha; 8. Kṛishṇa; 9. Buddha; 10. Kalkî, the white horse. The first three of these incarnations are apparently connected with some Hindû traditions of the Deluge; that of Varâha, or the boar, is referred to *Nîti Śataka*, Mis. Sat., 3. Śiva (according to the fable) was supposed to have killed the sons of a Brâhman, and was compelled to wander for twelve years as a mendicant bearing the skull of one of his victims in his hand. This is referred to in the *Sṛingâra Śat.*, 64, where it is said that persons who insult the god of love by want of susceptibility or reluctance are punished by being turned into ascetics, and pass their lives as Kâpâlikas, i.e., worshippers of Śiva, who carry skulls which they use as the mendicant's jar in which to collect their food.

99. Cf. Prov. xxv. 18; Eccles. vii. 8. *Śalya tulyah*, "equal to or like an arrow."

100. "A field of koḍrava." *Koḍrava* is a common kind of grain eaten by the poor, *Paspalum scrobiculatum*.

101. There is no escape from fate or destiny. This sentiment is repeated *usque ad nauseam* throughout the whole of the *Hitopadeśa*. Cf. however, *Suhṛidbheda*, 15, for a remarkable passage—

“Nākāle mriyate janturviddhah śaraṇaśatairapi  
kuśāgreṇaiva samprishṭa prāptākalo na jīvati.”

“A creature, though pierced by a hundred arrows, does not die if his time be not come; but if the time of his death be near, he dies if pricked even by a blade of grass.”

106. The idea contained in the śloka occurs in *Hit.*, *Suhṛid-bhedaḥ*, 67, in the following form—

“Kadarthitasyâpi cha dhairyavṛtiter  
buddher vinâso na hi śankaṇīyaḥ  
adhaḥ kritasyâpe tanûrapâto  
nâdhaḥ śikhâ yâte kadâchideva.”

“Loss of understanding is not to be apprehended in a man of firm conduct though he be troubled; the flame of a fire which may have been overturned does not go downwards.”

#### MISCELLANEOUS ŚATAKAS.

1. For the comparison of a woman to a plant, cf. *Mṛich.*, act i. 26: “Gaṇikâ tvam mârgajâtâ lataiva!” “Thou, a harlot, art like a creeper growing by the roadside.” Also *Catullus*, lxi. 34—

“Ut tenax hedera huc et huc  
Arborem implicat errans.”

3. The creator Prajâpati took the form of a boar for the sake of raising the earth out of the waters. The *Taittirîya Sanhitâ* says—“This universe was formerly waters, fluid. On it Prajâpati, becoming wind, moved. He saw this earth. Becoming a boar, he took it up.” The *Ramâyana* also says that Brahmâ became a boar and took up the earth.”

For Rahu, *vide* śloka 34.

8. “The drum sends forth an agreeable sound,” &c. The following may explain the allusion:—The *Mṛidanga* is made of wood, and has two mouths. The right mouth is prepared with black kharali (a mixture of ashes, red chalk, the tar of the *Diospyros glutinosa*, and parched rice); the left mouth is simply covered with leather. The players, before beginning

to perform on it, anoint this end with an ointment made of flour. The meaning of the stanza seems to be, that as the drum sounds when struck by the man who has spread the flour ointment over it, so a man sends forth the praises of the patron who supplies him with benefits.

10. This stanza contains throughout a play upon words used in a double meaning; the force of the expression is, however, untranslatable, except in the manner in which I have rendered them. *Artham* means "revenue" as applied to the minister of state, "meaning" as referring to the man of letters; *apaśabdham* "common rumours" as well as "vulgar expressions"; and *padam*, "a place" (*i.e.*, of fame) as well as "a quarter of a verse."

13. Cf. Prov. xxiv. 16. The just man falleth seven times, and riseth up again; but the wicked shall fall into mischief. Cf. *Nîti Śataka*, 85.

14. The answer to the question proposed in this śloka is, "No! for the swan is too noble a bird to indulge in such low practices."

## VAIRÂGYA ŚATAKA.

---

### *Concerning Renunciation.*

1. SALUTATION to the deity who is not definable in time or space, infinite, pure intelligence in incarnate form; who is peace and glory; whose sole essence is self-knowledge.

### *The Evil Qualities of Desire.*

2. Learned men are eaten up with jealousy; mighty men are spoiled through pride; the minds of some men are obscured through ignorance: therefore the eloquent teachings of science are neglected.

3. When I look through the world, I see no profit in any action. The result of good actions makes me afraid when I reflect on them; for the great enjoyments gained after long continuance in the practice of great virtues hinder men from perfect liberation, since they are attracted to objects of sense.

4. I have dug up the earth to find treasure; I have smelted minerals; I have crossed the sea; I have conciliated kings with great effort; I have spent my nights in a cemetery; I have laboured to acquire religious knowledge; but my efforts are all in vain. Desire! wilt thou not leave me?

5. I have wandered over lands crossed with difficulty, but I have gained no fruit; I have put away from me my pride of family; I have performed services that have profited me nothing; I have cast off my self-respect, and

have eaten like a crow in a stranger's house. But yet, desire! thou dost still increase, ever given to evil, and art never satisfied.

6. I have suffered the abuse of evil men in hope of gain; I have repressed my tears and forced laughter, though my heart was void; I have restrained my feelings; I have bowed myself before fools. O desire, foolish desire! wilt thou lead me yet further?

7. Day by day our life slips away from us, while the sun rises and sets: our business is so great and weighty that the flight of time escapes us. We behold birth, pain, old age, ending in death, and yet we are not afraid. We are, as it were, intoxicated: we have drunk of the wine of infatuation.

8. If one were to see his wife overcome by hunger, her garments old and torn, her children hanging round her, crying with pinched, unhappy faces; though he might fear refusal and stammer in his speech, yet would he ask alms; but he would not beg to satisfy his own wants.

9. Our desire for pleasure fails; respect is no longer paid us by the world; our equals in age have gone to Svarga; our friends whom we love even as ourselves will soon follow; we walk slowly, supported by a stick; our eyes are dim. Alas! our body is subdued; it trembles at the approach of death.

10. It has been ordained by the Creator that the serpents shall gain their livelihood on air, without effort and without injury to others; the cattle have been created eating shoots of grass and lying on the ground. The same mode of living has been appointed for men who pass over the ocean of this world with subdued senses: men who seek to live in such a way as this continually go on to perfection.

11. We have not meditated on the Supreme Being bringing future births to an end: we have not, through the energy of our righteousness, been able to open for ourselves the door of Svarga: we have not embraced a

woman even in imagination. We have only (if our life has been spent thus) destroyed the tree of youth which our mother gave us, as though we had cut it down with an axe.

12. We have gained no pleasure, but pleasure has taken us captive; we have not practised penance, but we have suffered pain in the pursuit of earthly joys. Time never grows old, but our life passes away.

13. We have pardoned injuries, but not for the sake of showing forgiveness; we have abandoned the pleasures of home, but not because we were willing to cast them aside; we have suffered pain from cold winds, but we have shrunk from penance because of its painfulness; we have thought night and day on the acquisition of wealth, but we have given no thought to the Supreme Being; we have performed all the acts which the sages have prescribed for us, but we have gained no fruits.

14. My face is covered with wrinkles, my head is grey, my limbs are feeble, but desire alone is ever strong in me.

15. The same piece of sky which encircles the moon by night, that encircles the sun by day. Ah! how great is the labour of both!

16. Objects of sense, however long they may be with us, must one day depart; but there is this difference between separating oneself from them and not giving them up. If they forsake us, we shall suffer unequalled pain and grief; but if we forsake them of our own accord, we shall gain unending peace and happiness.

### *The Mighty Power of Desire.*

17. Desire ceases in a man when self-restraint, developed by means of true discrimination, shines forth in him; but the end of desire increases yet more and more in the lofty contact (with royal objects): by this means even Indra himself, the king of the winds, is the prey of desire, inasmuch as he is wretched because of the appetite which he feels for his royal position—a position decrepit through age.

*The Great Distress caused by Love.*

18. A dog, wretched, worn out, lame, deaf, without a tail, and covered with sores, overcome with hunger, and with a piece of broken pot tied round his neck, still runs after his mate. Love destroys even that which is already dead.

*The Mighty Power of Objects of Sense.*

19. A man may live by begging; his food may be tasteless, only enough for one meal; his bed may be the bare earth; he may have no attendant but himself; his clothes may be in a thousand pieces through age, hardly able to hold together. Alas! even then objects of sense do not quit their hold over him!

*Dispraise of Beauty.*

20. The beauties of a woman are praised by the elegant poets; her breast is compared to two pots of gold, her face to the moon, her hips to the forehead of an elephant; but yet the beauty of a woman does not merit praise.

21. A moth may fall into the flame of a candle through ignorance; a fish may take a piece of meat fastened to a hook, not knowing what it is; but we who know perfectly the many entanglements of fortune yet do not give up our desire. Ah! in what a thicket of error do we wander!

*The Setting Forth of Evil Men.*

22. Lotus fibre is enough for our food; water suffices for us to drink; we may lie on the bare earth; we may be clothed in bark raiment. I approve not the evil behaviour of bad men, whose senses are led astray through the thirst for gold.

*Setting Forth the States of Honour.*

23. This created world was ruled in former times by great sages; by others afterwards it was cast away like



straw, after they had conquered it : even now heroes rule fourteen divisions of the world. Whence then is the feverish desire that men have for a few cities ?

24. Thou art a king : I am of the number of the spiritual teachers, honoured for my wisdom by the world. Thy riches are celebrated : my fame is celebrated by poets. Thus, O giver of blessings ! there is not a great interval between us. Thou hast thy face averted from me, but yet I have no desire for thy favour.

*The Setting Forth of Freedom from Desire.*

25. Hundreds of princes always have been, and always are, incessantly disputing for the possession of earthly enjoyments, and still kings do not abandon pride in their possessions. Owners of the earth in their folly display delight in the acquirement of even the very smallest particle, while, on the contrary, they ought to manifest sorrow.

26. This earth is but an atom of clay surrounded by the line of ocean. Kings have subdued it in hundreds of battles, and have divided it among themselves. These wicked, contemptible men might give or they might not : there is no wonder in that ! But shame on those low-minded persons who beg alms from them.

*The Description of Evil Servitude.*

27. I am not an actor ; I am not a courtesan ; I am not a singer ; I am not a buffoon ; I am not a beautiful woman : what have I to do with king's palaces ?

28. Once wisdom was employed to gain relief from pain ; afterwards it began to be used for the attainment of pleasure. Now, alas ! men who dwell on the earth plainly care nothing for the sacred wisdom, therefore day by day it goes farther from them.

*The Setting Forth of Egotism or Pride.*

29. That man is truly born great whose white skull is worn by Śiva (the enemy of Kâma) as an ornament lifted up on high. What means, then, this unequalled burden of pride which kings now display, who are worshipped by other men, intent solely on saving their royal lives?

30. Thou art the lord of wealth; I of speech: thou art a hero in war; my skill is shown in subduing the proud by the power of my eloquence: men bow down before thee, but they listen to me that their minds may be purified. If, O king! thou hast no desire for me, still less is my desire for thee.

31. When I was possessed of a small amount of knowledge, my mind was filled with pride, even as an elephant is blinded by passion, and I thought within myself that I knew everything. When I had learnt many things from wise men, I discovered my foolishness, and my mad excitement left me.

*Condition of Indifference.*

32. Time has gone by, passed without difficulty through the pleasing society of beautiful women. We are wearied through our long wanderings in the path of transmigrations. We lie on the banks of Śiva's own river, and we invoke him with piercing cries, calling "Śiva! Śiva! Śiva!"

33. When honour has fled, when wealth is lost, when one's desire has departed and one has gained nothing; when one's relations are dead, one's friends have vanished, one's youth has faded by degrees: then there is only one thing left for a wise man—a dwelling in a mountain cave, whose rocks are purified by the stream of the Ganges.

34. Why, O my heart, dost thou attempt day by day to conciliate the favour of others, bringing forth no fruit of thy toil? Surely, if a purified will were in thee, all thy desires would be fulfilled, and there would be no need to

pay court to other men, for thou wouldst be at rest inwardly.

*The Path of Enjoyment.*

35. In health there is the fear of disease; in pride of family the fear of a fall; in wealth the fear of the king; in honour the fear of abasement; in power the fear of enemies; in beauty the fear of old age; in the scriptures the fear of controversy; in virtue the fear of evil; in the body the fear of death. Everything on earth is beset by fear; the only freedom from fear is in the renunciation of desire.

36. What have we not attempted for the sake of those lives of ours which are as unstable as the drop of water on the lotus-leaf? Even we commit sin by boasting of our own virtues shamelessly before those rich men whose minds are senseless through the intoxicating power of wealth.

37. Homage be to time! The delights of the city, the great king with his crowds of courtiers, the counsellors which stand before him, the women with faces beautiful as the moon, the assembly of haughty princes, the bards, the reciters—these are all borne away by time, and become but a memory.

*Setting Forth of Kâla.*

38. Those from whom we were born have long since departed; they also with whom we grew up exist only in memory: we too, through the approach of death, become, as it were, trees growing on the sandy bank of a river.

39. In the house where there were many, now there is but one; where there was but one, there were many, and then again but one. So Kâla and Kâlî toss day and night backward and forward as though they were dice, and play with men on the chessboard of this world as if they were chessmen.

40. Shall we dwell beside the divine river in a life of penance? or shall we desire the society of virtuous women? or shall we study the multitude of the scriptures, whose poetry is even as nectar? We know not what we shall do, seeing the life of man endures but the twinkling of an eye.

41. Surely the retreats amid the Himālayas, where the Vidyādhara dwell among the rocks cooled by the spray of the Ganges, must have ceased to exist, since men enjoy that sustenance which they have gained from others to their own disgrace.

42. When may we sit at peace on the banks of the heavenly river, whose banks of sand are dazzling white in the moonlight? and when shall we, when the nights are perfectly still, wearied with the satiety of the world, utter cries of "Śiva! Śiva! Śiva!" while the tears flow from our eyes?

43. Mahadeva is the god we worship, and this river is the heavenly river; these caves are the dwelling, the abode of Hari. Kāla, moreover, is our friend, and the rule of life which we observe has freedom from humiliation. What more need I say on this matter?

44. The Ganges falls from heaven on the head of Śiva; from the head of Śiva on to the mountain; from the top of the mountain to the earth, always falling lower and lower: even in so many ways is the fall of one whose judgment has departed from him.

45. Desire is like a river. Its waters are men's wishes, agitated by the waves of desire; love takes the place of crocodiles; the birds that fly about it are the doubts which haunt the mind. The tree of firmness growing on the bank is washed away by the flood; the whirlpools of error are very difficult to cross: the lofty banks are the cares of life. The ascetics who, pure in heart, have succeeded in crossing it successfully, are filled with joy.

46. As we look at the ever-changing three worlds, the desire hidden with us, violently attracted towards objects

of sense, ceases to cross the path of our eyes or to enter into the way of our ears; for we have subdued the objects of sense which produce desire in us, and hold them bound by devotion, as an elephant attracted by his mate is kept from her by being tied to a post.

47. My days once seemed long when I used to suffer pain through asking favours from rich men, and they seemed too short for me to carry out all my aims, filled as they were with the desire for earthly objects. Now I sit on a stone in a mountain cave, and in the intervals of my meditation I am filled with laughter at the recollection of my former life.

48. Wisdom has not been gained free from spot; wealth has not been acquired; reverence towards our elders has not been practised by us; we have not even dreamt of love. If this has been our existence, then have we lived a life even like the life of a crow, which hungers for the food of others.

49. When all our wealth is gone, then with hearts full of tenderness, recollecting how the path of action in the world leads to evil, we in a sacred grove, with the rays of the autumn moon shining on us, will pass our nights occupied alone in meditation, at the feet of Śiva.

50. I am satisfied with bark clothing; thou takest pleasure in thy magnificence: there is no difference between the contentment of both of us. The man whose desires are unlimited is poor indeed; who that is satisfied with what he has can be either rich or poor?

51. Relaxation from toil at one's own will, food gained without degradation, friendship with noble-minded men, a mind not agitated by contact with external things—this is the result of the highest vow of tranquillity. I know not, though I have carefully thought thereupon, by what strict penance this perfect state may be gained.

52. The hand serves for a cup; food is gained by begging; the sky with its pure expanse serves for a garment; the earth is a couch. Those whose freedom from attrac-

tion to objects of sense has been brought to such perfection as this are fortunate, contented in their own minds, and they uproot action, casting away all the many forms of pain which attend upon it.

53. Masters are difficult to please; kings change from one thing to another in their minds with the swiftness of horses; our desires are great, and our minds aim at high things. Old age consumes our bodies; death puts an end to our lives. O my friends! there is no glory in this world for a wise man but that which he gains by penance.

54. Pleasure is like the lightning that flashes in the canopy of cloud; life is like the fleeting clouds that are torn asunder by the storm; the ardent desires of the young are transitory. O wise men! you who know the uncertainty of human affairs, gain wisdom by meditation on the Supreme Spirit; for perfection is easily gained by means of constant contemplation.

55. A man who is wise and understanding, being pained by hunger, will go from door to door throughout the huts of a sacred village, and will beg alms where he sees the door-post blackened by the smoke of the sacrifices offered by the learned priests who dwell within; and he will bear before him his pot covered with a white cloth: he will not live in misery from day to day among families as wretched as himself.

56. "Are you a Chandāla? are you a Brâhman? are you a Sûdra, or an ascetic, or a lord of devotion whose mind is skilled in meditating on the truth?" Ascetics, when men ask them such questions as these with loud voices, feel neither pleasure nor anger, but pursue their course in quietness.

57. O my friend! fortunate are those who have cast off the many bonds of this world, and from within whose minds desire for earthly objects, like the poison of a serpent, has departed. They spend the night, bright with the clear shining of the autumn moon, in the border of the forest, thinking on nothing but the greatness of their good fortune.

58. Cease to wander wearily in the thicket of sense. Seek that better way which, in a moment, brings freedom from trouble. Unite thyself to the Supreme Spirit, and abandon thy own state as unsteady as the waves. Take no more pleasure in things perishable. Be calm, O my heart!

59. O my friend! live on fruits and nuts, lie on the bare ground; let us rise up and go into the forest clothed in new soft bark garments. In that retreat we shall not hear the voices of those rich men whose minds are blind through ignorance, and whose voices are troubled through the confusion of their minds.

60. O my mind! let the delusion which envelops thee be cleared away, pay devotion to the god of the moon-crest, who takes delusion away from man. Fix your thought on the stream of the heavenly river. For what certainty is there [in earthly things], in waves and bubbles, or in flashes of lightning, or in women, or in the tongues of flame, or in serpents, or in the rushing of a stream?

61. If there are songs before thee, if there are elegant poets from the southern regions on one side of thee, if behind damsels bearing the fans with tinkling anklets, taste, my friend, the pleasures of sense which thou mayest gain from these things. If thou hast them not, then plunge, O my mind! into devout contemplation, freeing thee from all thought.

62. Wise men! have nothing to do with women who are only pleasing from their beauty, in whose society is a transitory delight. Rather follow after women who are compassionate, amiable, and intelligent: the beautiful forms of women adorned with tinkling jewels will not avail thee in Naraka.

63. Abstinence from destroying life, keeping one's hands off another's wealth, speaking the truth, seasonable liberality according to one's power, not conversing with the wives of other men, checking the stream of covetousness, reverence towards spiritual fathers, compassion towards

all creatures—this is the path of happiness, violating no ordinances, taught in all the Śāstras.

64. O mother Lakshmī! grant me yet further that I may not be filled with desire. May I not be filled with the longing after pleasure! Now, purifying myself with a vessel of leaves joined together, may I gain my livelihood by means of the barley grain which I have begged.

65. You were to me even as myself; I was as yourself to you. Such were our feelings to one another. How has it come about that we have been changed, and that we no more feel the same sympathy one for another?

66. O woman! why dost thou shoot forth at me those beautiful glances from thy half-opened eyes? Cease! cease! Thy toil is in vain! I am as it were changed! My youth has departed from me; my dwelling is in a forest; my infatuation has left me. I look on the favours of this world only as so much grass.

67. This woman, with eyes that have stolen the beauty of the lotus, unceasingly casts her glances towards me. What does she wish? My infatuation has departed; the arrows of cruel love, producing immoderate heat and fever, have left me.

68. Is not a palace delightful to dwell in? are not songs charming to hear? is not the society of friends, whom we love as our own lives, alluring? Yet wise men retire away from all these things into the forest, considering them like the light of a lamp which burns unsteadily through the wind of the wings of a wandering moth.

69. Are there no more roots growing in the caves; have the mountain torrents, ceased to flow; do the trees no longer bear fruit; has the bark with which you may gain your clothing withered on the trees, that you cast off your self-respect and fall down before haughty men, who have gained a little wealth with difficulty, and who regard you with supercilious contempt?

70. Surely the retreats of the Himālayas, the abode of



the Vidyâdharas, where the rocks are cooled by the spray of the Ganges, surely these places must have ceased to exist, since men enjoy food which they gain from others to their own disgrace.

71. When Meru the magnificent mountain falls from its place, destroyed at the end of the age; when the ocean, the abode of multitudes of great monsters, is dried up; when the earth resting on her mountains comes to an end, how can there be any abiding-place for the body, which is as unstable as the ear of a young elephant?

72. When shall I, O Śiva! whose drinking-cup is my hand, who have no garment but the sky, who live solitary, peaceful, free from desire, able to uproot action—when shall I attain to union with the Supreme Soul?

73. Thou mayest have gained glory and the accomplishment of all thy desires: what further? Thy foot may have been placed on the neck of thine enemies: what further? Thou mayest have bestowed thy riches on thy friends: what further? Thou mayest live thousands of years: what further?

74. One may have been clothed in rags: what then? One may have worn a magnificent silk garment: what then? One may have had only one wife: what then? Or a retinue of horses and elephants and attendants: what then? One may have enjoyed good fare: what then? Or eaten poor food at the end of the day: what then? What matters either state if you know not the glory of the Supreme One who destroys all evils?

75. Thou hast paid worship to Śiva; thou hast lived in fear of death and birth in a future state; thou hast detached thyself from love for thy own family; thou hast not been blinded by love; thou hast dwelt in a forest apart from men; thou hast been freed from the evil contact of the world. [If thou hast passed thy life thus], then thou hast vairâgya—freedom from attachment to outward things.

76. Meditate on the Supreme Being, who is eternal, who grows not old, above all things, expanding by his

own will. What profit is there in the delusions of the world? If a man be truly seeking unity with the Supreme Being, all earthly pleasures and powers seem worthy only of the notice of low-minded men.

77. O mind! thou canst enter Pâtâla, thou canst skim over the heaven and cross the breadth of this world in a moment of thought. How is it that thou dost not even by accident meditate on the Supreme Being, who is spotless, dwelling within himself? So thou mightest gain tranquillity.

78. We, as men devoid of intelligence, think within ourselves that day and night repeat themselves indefinitely; and so we run each to our tasks unswervingly, and we take up each separate work where we laid it down. Alas! how is it that we are not ashamed of our folly? We endure the torments of this world while we are wholly occupied in enjoying the same objects of sense over and over again.

79. The earth is his delightful couch, the arms of the creepers are his pillow, the heaven is his canopy, the winds his fan, the moon is his twinkling lamp. The sage, rejoicing because he has been freed from desire, lives in peace and happiness, as though he were the lord of the universe.

80. The man who has gained great power finds even the sovereignty of the universe tasteless. Do not seek pleasure in the enjoyment which comes from flattery, dress, or feasting; for the only delight which is supreme is everlasting, and continually grows. Seize upon it, for, compared to the sweetness of that, all the three worlds are devoid of pleasure.

81. What profit is there in the Vedas, or in the Smṛiti, or in the reading of Purâṇas and the tedious Śāstras, or in the bewildering multitude of ceremonial acts which lead to an abode in the tabernacles of heaven? All else is as the mere haggling of merchants, in comparison with the final fire which will consume the creations of this wearisome burden of sorrow called existence,—that fire which will make us enter into the sphere of joy and unite us with the Supreme Soul.

82. Life is as uncertain as the waves of the sea; the glory of youth remains but a short time; wealth passes away like a thought; all the pleasure in the world endures but a lightning-flash through the heavens; the embraces of your beloved whom you clasp to your breast will not be for long. Direct your thoughts to the Supreme Being; for you must cross the sea of life with all its fears and alarms.

83. How should a wise man be anxious after a small portion of this world? Is the mighty ocean ever stirred up by the gambols of a little fish?

84. When the darkness of love had filled me with ignorance, women seemed the only objects for which to live. Now, since I have anointed my eyes with the ointment of discrimination, the sight of all things has become clear to me, and I behold the three worlds as the Creator.

85. Delightful are the rays of the moon; delightful the grassy places of the forest; delightful the society of beloved friends; delightful the tales of the poets; delightful the face of one's beloved sparkling with the tear-drops of rage. But who cares any more for these delights when his mind reflects on their uncertainty?

86. An ascetic lives on alms, remote from men, self-controlled, walking in the path of indifference, giving or not giving, it matters not which. He is clothed in a torn cloak made from rags cast into the street; he has no pride, no self-consciousness; he is free from desire; his sole pleasure is rest and quietness.

87. O earth, my mother! O wind, my father! O fire, my friend! O water, my consort! O sky, my brother! I salute you with my hands joined. I am full of glory through the merit which I have gained through my union with you. O may I enter into the Supreme Being!

88. As long as the tabernacle of the body is well and strong; as long as old age is far off; as long as the senses are unimpaired; as long as there is no diminution of life; so long will the wise man make great efforts to gain

eternal glory for himself. What is the use of digging a well when the house is on fire?

89. We have not studied knowledge while upon the earth—knowledge which tames the hosts of disputants and is suitable for a well-trained man : our fame has not been exalted to the skies by the sword-point which splits the hard forehead of the elephant ; we have not tasted the juice of the lower lip of the soft mouth of the beloved one at the time of moon-rising. Alas ! youth has passed fruitlessly, like a lamp in an empty house.

90. In good men knowledge is the destruction of pride ; in others it is the cause of haughtiness : a solitary dwelling frees ascetics from attraction to objects of sense ; it is the cause of extreme attraction towards desire in those who are wounded by it.

91. The desires in our own minds have faded : youth has passed into old age : even the very virtues in our own bodies have become barren since they are no longer recognised as virtues. What can we do ? All-powerful time is hastening on, and death is coming on us to end our lives. What can we do but resort to the feet of Śiva ? There is no other means of salvation for us.

92. When the mouth is dry, a man drinks water which is sweet to him ; when pained with hunger, he eats rice and other vegetables. But he is mistaken if he imagines that the removal of the pain caused by hunger and thirst is a pleasure.

93. I will bathe in the waters of Ganges : I will honour thee, O lord ! with pure fruits and flowers. I will meditate upon thee ; I will sit on a couch of stone in a mountain cave ; I will feed on fruits with peaceful mind ; I will reverence the voice of my spiritual father. When shall I, lying at thy feet, O enemy of love ! by thy favour be freed from the pain of desire, seeking alone the path of meditation ?

94. Thou whose bed is a slab of rock ; thou whose dwelling is a cave, whose clothes are the bark of trees, whose

companions are the antelopes, whose food is the tender fruits, whose drink is water from the cascades, whose wife is the sciences : such as these are indeed the supreme lords ; they pay homage to no man.

95. While there is the Ganges near us, whose rays kiss the head of Śiva, and furnishes us abundant livelihood, with bark garments made from the banyan trees that grow on its banks, what sage would even look at the face of women as they sit filled with extreme misery, and with pain produced by the fever of calamity, unless he felt compassion for his distressed family ?

96. If wise men forsake Benares, alas ! to what other place should they resort ? For in the gardens of Benares are manifold pleasures, and penances practised of exceeding difficulty ; a small ragged piece of cloth is looked upon as a splendid garment, and food without end may be gained by begging. Death in that place is even as a festival.

97. "Our lord sleeps ; now is the time for his rest : you may not enter, for if he wake up and see you, he will be angry." So say the guardians at the palace gate. Pass them by and enter the temple of that lord who is the ruler of the universe—that shrine which gives boundless bliss, full of love, where the speech of rough doorkeepers is not heard.

98. Dear friend ! unyielding destiny, like an almighty potter, places the mind of man upon the wheel of care like a lump of clay and makes him revolve,—that wheel which is ever moving through all the manifold evils of life, visiting men as though with the rod of affliction.

99. There is no difference for me between Śiva, the lord of the world, the slayer of Janu, and Viṣṇu, the soul of the universe ; therefore I worship the deity who bears the moon-crest.

100. I am satisfied with the divine voice which sheds forth words over my mind sweeter than honey, richer than butter. Alms content me ; bark clothing satisfies me ; I care nothing for wealth gained in a state of slavery to objects of sense.

101. The ascetic may be clothed in rags ; he may beg his livelihood ; his bed may be in the grove of a cemetery ; he may cease to care for friend or foe ; his habitation may be desolate ; but he dwells in peace, rejoicing because the intoxication of pride has disappeared.

102. The many pleasures of which this world is made up are all transitory ; why then, O men ! do you roam about ? why take such pains to pursue them ? Free your soul from the numberless bonds of desire, and let it enter into the abode of peace which is destined for it, if you believe my words.

103. Blessed are those who dwell in the mountain caves meditating on the glory of the Supreme. In their laps the birds perch fearlessly, and drink the tears of joy flowing from their eyes. As for us, our life passes away while we enjoy ourselves in the groves or on the river-banks, building castles in the air.

104. Every living thing is subject to death. Youth passes into old age ; contentment is destroyed by covetousness after riches ; peace of mind by the glances of beautiful women ; the just are slandered by envious men ; forests are infested by serpents ; kings are ruined by evil counsellors. Even the divine virtues themselves are unstable ; so everything in the world suffers loss and damage.

105. The health of men is undermined by sicknesses of various kinds : when fortune has departed, then disasters come in as if by the open door. Death truly brings all things under his sway. Destiny has made nothing abide firmly.

106. Men have dwelt in the narrow womb of their mother, suffering pain ; youth, with its separations from one we love, is full of sorrow ; old age, exposing men to the contempt of women, is an evil thing. Alas ! when one reckons it up, what pleasure is there to be found in the world ?

107. The life of man endures a hundred years ; half is spent in night ; of the remainder, half is spent in childhood and in old age. Servitude, pain, separation, sickness, fill

up that which is left. What pleasure then can there be in the life of man, which is as uncertain as the bubbles on the stream?

108. Pure-minded men, possessed of right judgment, through their union with the Supreme Spirit perform things hard of performance; for they entirely cast off worldly riches, which are the source of all pleasure. As for us, neither what we had formerly nor that which we have now is really in our own power. That which we have only in wish we cannot abandon.

109. Old age menaces the body like a tiger; diseases carry it off like enemies; life slips away like water out of a broken jar; and yet man lives an evil life in the world. Truly this is marvellous.

110. The Creator makes a jewel of a man, a mine of virtues, an ornament to the earth—and then in one moment destroys him. Alas! what want of knowledge does the Creator display!

111. The body is bent with age, the steps fail, the teeth are broken, the sight becomes dim, deafness grows on one, the mouth dribbles, servants cease to obey one's orders, one's wife is not submissive, one's son is even one's enemy—such are the evils of old age.

112. For a moment one is a child; for a moment a youth full of love: in one minute wealth is abundant; in the next it has all vanished. A man comes to the end of life, and then, with his limbs worn by age and covered with wrinkles, as an actor disappears behind the curtain, so he enters the abode of death.

113. Whether a man wear a serpent or a string of pearls, whether he be surrounded by powerful enemies or friends, whether he be the owner of jewels or possesses merely a lump of mud, whether his bed be flowers or a stone, whether he be encircled by grass or by a multitude of women, it is all the same to him while, dwelling in a sacred grove, he invokes Śiva.

## MISCELLANEOUS ŚLOKAS.

1. The whole world is filled with delight to the poor man, to the man whose passions are subdued, to the man who is calm, and whose mind is ever equal, who is filled with contentment.

2. Final emancipation—death—is approaching, but yet no thought is bestowed upon these things. The various states of life have been passed through: calamity—happiness—falls—dangers—these have been endured. What more shall we say? Alas! what injury have you not inflicted on yourself over and over again!

3. The belly is a pot difficult to fill: it scorches up a man's virtue, even as the moon scorches up the beds of lotuses: it is like a thief that steals one's purse: it is even as a flashing axe cutting down the tree of virtue.

4. Let us eat the food we have gained by begging: let the sky be our only garment: let the earth be our couch: why should we be a slave to harsh masters?

5. "O my friend! rise up, endure the heavy weight of poverty: let me, overcome with weariness, enjoy at length the rest which thou hast gained in death." Thus was the corpse on the way to the burying-ground addressed by the man who had lost his wealth. The corpse remained in silence, knowing that death is better than poverty.

6. Vide *Nīti Śataka*, Miscellaneous, śloka 4.

7. Vide *Nīti Śataka*, Miscellaneous, śloka 6.

8. Hara, who rejoices because his beloved spouse is half of his own being, shines resplendent in those who are given over to passion: the same deity, who has no superiors, manifested in his absence of union with his wife, rules in those who are freed from passion. He who is filled with confusion through the various snake-poisoned arrows of love, hard to be endured, cheated by Kāma, can neither abandon nor enjoy objects of sense.



9. At one time women laugh, at another they weep ; so they make men trust in them, though they themselves are full of falsehood. The understanding man therefore avoids women as he would a vessel used in a burying-place.

10. When we pass our life at Benares, on the banks of the divine river, clothed in a single garment, and with our hands uplifted to our head, in supplication exclaim, "O Spouse of Gaurî, Tripurahara, Śambhu, Trinayana, be propitious to us !" in the midst of our supplications the days pass by as if in a moment.

11. A firm swelling bosom, twinkling eyes, a small mouth, curling hair, slowness of speech, and rounded hips are praised in a woman ; timidity, too, is always commended in the heart of a woman one loves, and the cunning devices which she practises towards her lover : those fawn-eyed damsels who have all these collected faults should be dear only to the beasts.

12. Sometimes there is music and song, sometimes lamentations ; sometimes we may listen to the conversation of the wise, sometimes only the disputes of drunken men ; sometimes we may enjoy all pleasures, sometimes our bodies may be running over with disease : so the life of man is made up partly of ambrosia, partly of poison.

13. You, as you pay flattery to your rich patrons with your voice and limbs disguised, are, as it were, the actors in a comedy. What kind of a part will you play in time when your hair is grey with age ?

14. \* \* \* \* \*

15. Fortune is fleeting, breath is fleeting, youth is fleeting ; the only thing immovable in the world is righteousness.

16. May Hara, whose forehead is ornamented by the crescent moon like a tongue of flame, who consumed the god of love flitting around him like a moth, manifesting himself in the height of the state of happiness, who removes the mighty weight of darkness which overwhelms the earth, the torch of light in the innermost mind of the ascetic,—may he, Hara, be victorious !

17. O my mind! do not in thy solicitude think upon the goddess of fortune; for she is as uncertain as a courtesan, delighting to sport in the frown or smile of princes. Rather clothe thyself with rags, and entering Benares, beg from door to door the food which men will place in the vessels which you offer.

18. The tortoise, whose back is wearied with the burden of the mighty world which he bears, has been indeed born to good purpose; the birth of the Pole Star is glorious too, for the splendid orb of the universe is fixed upon him; all other beings that have come into being are as though dead, for their wings are useless in doing good to others; they are neither above nor below, but are even as gnats, buzzing about in the fig-tree of this world.

19. "My house is magnificent, my sons are respected by the good, my wealth is infinite, my wife is beautiful, my life is in its prime." Thus speaks the man whose mind is obscured through ignorance. The wise man, on the contrary, knowing that everything in the prison-house of this world is transitory, casts aside all earthly possessions.

20. Those who are full of curses may curse; we are righteous, and, because we are devoid of evil, we cannot pour forth abusive words. That only can be given which is in the world; it would not be possible to give a hare's horn to any one.

21. Vide *Nīti Śataka*, Miscellaneous, śloka 10.

22. Subsistence can be easily gained in this world in the path of delights. The earth is full of fruit; elephant or deer-skin will provide clothing; the same consequences result from happiness or unhappiness. Who then, casting off the three-eyed deity, would reverence one blinded by the love of a little money?

23. We have slain elephants by the sword, we have tortured our enemies, we have playfully sported on the couch of our beloved, we have lived within the roaring sound of the falls on the Himālayas, but yet we have had no pleasure. Like the crows, we have passed our

lives in eager desire after morsels of food given to us by others.

24. Where, O my mind! dost thou wander? Rest for a time! Since that which has been ordained cannot come to pass in any other way, think not of the past, care nothing for the future; enjoy only those pleasures which come and go without being looked for.

25. Use thy hand as a drinking vessel; eat in peace the food thou hast gained by begging with pure mind; take up thy seat in any place thou canst, looking on the whole world but as grass. It is only a few, before they have cast off their earthly forms, who have attained to the knowledge of the unbroken and exceeding happiness which the ascetic feels, a bliss easily gained through the favour of Śiva.

26. Balī has not been released by you from Pâtāla: you have not brought destruction to death: the dark spot has not been cleared from the moon, nor has sickness been removed from men. You have not borne up the world for a moment, and so relieved the weariness of Śesha. O my mind! art thou not ashamed wrongfully to bear the honour belonging only to noble heroes.

27. My mind desires to attain to union with Śiva, for through union with him all that restlessness arising from the discussion as to the meaning of the different Śāstras is allayed; the emotions, stirred up by poetry with its various sentiments, are made to cease; the multitude of doubts is entirely swept away.

28. You may take the fruits of the earth at your will; in every wood there is no lack of trees; in every place there is water, sweet and cool, of the sacred streams; there is a soft couch strewn for you, made up of the shoots of the delicate creepers. Why then do wretched men suffer such miseries, waiting at the doors of the rich?

29. You may have enjoyed a meal of good food: what then? or you may have eaten coarse food at the close of the day: what then? Your raiment may be ragged and

torn, or ample and magnificent: what then? You may have but one servant, or an endless number: what then? You may have but one elephant, or you may be encircled by thousands of horses and elephants: what then?

30. I can gain food by begging; the cow of plenty supplies me with milk; my rags keep off the cold; I worship Śiva unceasingly. What care I for possessions?

31. The great ascetics declare that a life passed as a mendicant is not miserable; for the mendicant has no fear of loss; he has no envy, pride, or arrogance; he is free from the mass of evils which beset mankind; he gains his food day by day without difficulty. The mendicant life is a means of purification beloved by the gods; it lays up treasure that will last for ever; it increases devotion to Śiva.

32. The mendicant who has the earth for his couch, the sky as his canopy, the moon as his lamp, rejoicing in the union which he has attained with peace, fanned by the winds of heaven which blow from all quarters, is even as a prince, although he has cast off all desire for earthly possessions.

33. Pleasures are as fleeting as the changing ripples of the mighty river: life flees away in a moment; our days are few; the joys of youth pass away; the love of one's friends fails. Let the wise man, therefore, who knows that all this world is vain, and whose mind truly perceives the evil of worldly attractions, direct his efforts towards indifference.

34. Thou dost not regard the face of the rich; thou dost not speak flattering words; thou dost not listen to the utterances of pride; thou dost not go here and there for the hope of profit; but thou eatest in their season the fresh shoots of grass, and sleepest peacefully at the time of sleep. Tell me, I pray thee, O deer, what penance hast thou practised?

35. Vide *Nīti Śataka*, Miscellaneous, śloka 15.

36. Vide *Nīti Śataka*, śloka 2.

37. Vide *Nitti Śataka*, Miscellaneous, śloka 16.

38. Women who are young avoid the man whose head is grey with age and the man who is enfeebled by years. They flee far from him, avoiding him like the well frequented by Chanḍālas, which has a piece of bone hanging over it.

39. How often are thy enterprises destroyed ! how often, O senseless man ! hast thou not desired, filled as thou art with folly, to drink water from the vain mirage of this world ! Since thy confidence is not abated, and since thy mind, though torn, is not subdued, surely thy heart must be made of adamant rock.

40. The eyes of a woman will softly enter a man's heart and fill it with infatuation, with intoxication, with deception, with menaces, with delights. What will not the eyes of a woman accomplish ?

41. The mighty lion, which eats the flesh of boars and elephants, enjoys love but once in a year ; the dove, picking up only pieces of hard rock, is a lover every day. Tell me what is the reason for this ?

42. A dwelling in a sacred forest, with the deer alone as companions ; a life nourished on the fruits of the earth on the banks of every stream, the flat rock surface for a couch : such is the life of peaceful calm that the ascetic lives who desires contact with Hara ; his mind is fixed upon one object ; the forest or the dwelling are the same to him.

43. The goddess pours forth words of sweet sound, more pleasing than honey or butter : at the utterances of her ambrosial body we are filled with delight. As long as we can gain barley grain by begging, so long we will not desire to amass wealth gained in a state of slavery.

## NOTES TO VAIRÂGYA ŚATAKA.

The third collection of Śatakas ascribed to Bhartṛihari, called the *Vairāgya Śataka*, treats of the renunciation of all worldly objects and desires. *Vairāgya*, meaning absence from passion, is an abstract substantive formed from *vi-rāga*; *rāga* meaning mental feelings or affections, passion in general; *vi*, the particle which, affixed to words, gives them the opposite sense which they originally possessed. *Vairāgya*, however, means more than a mere negative state: not only must there be absence from passion, freedom from the desire for all worldly objects, but there must also be devotion shown by a solitary and ascetic life, a life of worship and penance.

2. Three classes of men exist: learned men, who are envious of the knowledge that others possess; mighty men, who care nothing for learning, through pride in their own greatness; and men who are too ignorant to take any interest in learning. Therefore, between these three, learning and science gains no hearing in the world.

3. *Vipākaḥ puṇyānām jayanti bhayaṁ me vimṛśataḥ*. "The consequence (or result) of good deeds produces fear in me when I reflect." The performance of good actions will gain Svarga; but Svarga, according to the Vedantic system, is not the highest state. *Moksha*, the final release of the soul, its exemption from all further separate existence, is the great end to be attained and the pleasures of Svarga operate as a hindrance, and defer the liberation of the soul. Therefore good deeds and the results they produce are to be viewed with apprehension. The object of the devotee must be emancipation from all earthly objects and desires, and absorption into the Supreme Being.

"The saint who has attained to full perfection  
Of contemplation sees the universe  
Existing in himself, and with the eye  
Of knowledge sees the All as the One Soul.

When bodily disguises are dissolved,  
The perfect saint becomes completely blended  
With the One Soul, as water blends with water,  
As air unites with air, fire with fire."

—*Atma-bodha*, Mon. Williams' Trans., quoted in  
"Indian Wisdom," p. 122.

5. "I have eaten like a crow," &c. Cf. *Panchatantra*, i. 30.  
*Kākopi jīvate chiram cha balim chabhuñkte*. "A crow lives  
long and enjoys food." The force of the phrase is intended  
to convey the idea of living meanly.

11. The distinction must be observed between *Samsāra*  
*vichhitti*, "the destruction of future births," and *Svarga*, which  
is the paradise of the enjoyment of objects of sense.

13. Neither in the pardoning of injuries nor in the abandon-  
ment of home was there any idea of self-abnegation; the first  
proceeding from want of power to revenge the injuries, the  
second, because the pleasures of home were unattainable.

We have suffered as much pain in the pursuit of earthly  
things as if we had practised the acts of self-denial inculcated  
by the wise, and the result is that we have gained no fruits  
of righteousness.

For 3d line cf. *Vikramorvaśī*, Introductory śloka—"Antar  
mumukshubhir niyamitaprāṇādibhir mṛigayate," "(Śiva), who  
is sought inwardly with suspended breath and other penances  
by those who desire liberation (from objects of sense)." Also  
*Raghuv.*, viii. 19—

"Aparaḥ prāṇidhāna yogyayā  
marutaḥ pancha śarīragocharān."

"The other (subdued) by the exercise of meditation the five  
breaths whose abode were in his own body."

14. "Objects of desire are ever fresh." Cf. Hor., *Car.*  
iv. 1—

"Intermissa Venus diu  
Rursus bella moves? Parce, precor, precor,  
Non sum qualis eram bonæ  
Sub regno Cinaræ."

Also *Car.* iv. 10.

23. This śloka is directed against the pride of petty kings.

Their position is contrasted with that of the great heroes and sages of fable, who were supposed to have ruled the whole world, and with the position of the great sovereigns of modern times.

*Chaturdaśabhuvanāni*, the fourteen divisions of the world, is explained by the scholiast to mean "the whole earth," a figurative way of expressing the greatness of the possessions of the sovereigns referred to.

24. This śloka, and also 27 and 30, may be termed a colloquy between a prince and an ascetic, or rather a monologue in which the ascetic only speaks. The ascetic's chief object apparently is to prove that he is on a level with princes, if not above them.

25. Referring still to the petty princes (śloka 23), *patayah*, "owners of land," who feel delight at their possessions, though they ought to feel sorrow and humility when they compare themselves with the great sovereigns, and perceive how small their own dominions are.

27. Cf. *Juv.* iii. 41—"Quid Romæ faciam? mentiri nescio."

28. The idea (as explained by Telang) is, that in the first instance learning was a means to the destruction of worldly troubles, afterwards to the achievement of worldly pleasures, but now, receiving no appreciation at all, it is departing from the earth.

29. Why should princes be filled with pride in their attendants and their possessions, since the only true honour is that which Śiva confers upon his followers? The honour referred to in this śloka is said to be reserved for the liberal, the temperate, those who keep their promises, and those slain in battle.

39. *Kāla* and *Kālī* are taken by Telang to be the male and female personifications of the destructive principle. *Kāla* is a name of destiny or fate. It is also taken to mean "time that destroys all things." *Kālī* is one of the names given to Parvatī, as the great destroying goddess. These two personified principles are represented as playing with men as though they were chessmen. The word *sāra* or *śāra* means a piece at chess or backgammon. Cf. *Hor., Car.* iii. 29, 50. Cf. also *Plautus, Captiv.*, Prologue, 22—"Nimirum Di nos quasi pilas homines habent."



40. Dwelling beside the divine river, i.e., the Ganges, is equivalent to abandoning the world.

45. *Rāga-grāha-vant*, "Love takes the place of crocodiles." Benfey in *Lex.* (sub *Grāhavant*) translates "Containing love instead of sharks." The first half of the word relates to men's desires, the second to the river to which they are compared. A man is drowned by the passions which meet him in the river of desire, as a swimmer across the Ganges would be eaten by the crocodiles.

46. *Ālāna*, "The post to which an elephant is tied." Cf. *Mṛich.*, act i. 39—

"Ālāne grihyate hastî vâjî valgâsu grihyate  
hṛidaye grihyate nârî, yadîdam nâstî gamyatam."

"An elephant is held by a post, a horse is restrained by bridles, a woman by her heart. If these are not secured—depart."

47. The idea to be gained from this stanza is, that the suppliant of the rich thinks the days too long because he has to suffer the trouble of unsuccessful entreaties; the person engaged in worldly objects thinks the time too short to accomplish his numerous ends. On the other hand, the philosopher laughs at both sets of persons for their delusions.

53. *Turaga-chala-chittākḥ*. *Chala-chitta* means fickle, inconstant. *Turaga* means simply the swift goer; hence a horse; also the mind, from its swiftness of thought (Cf. *Vair. Ś.*, śl. 77). *Turaga-chala-chitta* might mean, therefore, simply "fickle in mind." Telang remarks on the words as expressing an "unusual simile," suggesting that the mind is compared to a horse for swiftness. Probably a play on the words is meant.

55. The status of the man who thus obtains his livelihood by begging is laid down in *Manu*, vi. 87, where he is placed as occupying the third order in the Brâhman caste. The Vâna-prastha (the title by which he is designated) is the last stage but one in the Brâhman's life. He is directed, among other duties (*Manu*, ii. 187), on the morning and evening of each day to go round the villages in his neighbourhood, and

to beg food for himself and his spiritual teacher. The "door-posts blackened by the smoke of the offerings" is referred to, *Raghuv.*, i. 53—

"Abhyutthitāgnipīśunaiḥ atithīnāśramonmukhān  
punānam pavanoddhatairdhumairāhutigandhibhiḥ."

"(The hermitage) purifying the guests whose faces were turned towards the hermitage, through the smoke of the oblations, which was scented, borne upon the wind, showing where the fires were rising."

63. This śloka is identical with *Nīti Śataka*, śloka 26.

65. This śloka is literally, "You (are) we, we (are) you, thus was the mind of us two: how has it become now that you as you, we (are) we?"

66. Cf. Plato *de Rep.*, Book i. cap. 3—Πῶς, ἔφη, ὁ Σοφάκλεις, ἔχεις πρὸς τὰ φροδίσια; ἔτι ὅς τ' εἴ γυναικὶ συγγίνεσθαι; καὶ ὅς, Ἐυφήμει, ἔφη, ἀσμενιάτατα μέντοι αὐτὸ ἀπέφυγον, ὥσπερ λυτῶν τὰ τινα καὶ ἄγριον δεσπότην ἀποφυγών.

69. "Supercilious contempt," "Vasa-pavana-ānartita-bhrū-latāni," lit. "Creeper-like eyebrows gently moved up and down with the wind of (their own) power (or conceit)."

73. "Thy foot may have been placed on the neck of thy enemies," "Nyastam padam śirasi vidviśhatām tataḥ kim." For a parallel idea among other passages, cf. Ps. viii. 8 (Vulg.), "Omnia subiecisti sub pedibus ejus;" also Ps. xli. 4. For a collateral notion, cf. Ps. cix. 1, "Donec ponam inimicos tuos, scabellum pedum tuorum." This and the following śloka teaches that man may have gained everything to be desired, but yet not have attained to emancipation from worldly things and union with the Supreme Being. This is only to be gained by the methods inculcated in the following stanza.

74. Cf. *Miscellaneous Śatakas*, *Vairāgya Śataka*, śloka 29.

75. *Vairāgya* (the subject of this Śataka) is the sole means of gaining union with the Supreme Soul; and what *Vairāgya* is this śloka explains.

Contrast with this śloka, *Bhagavad.*, vi. 1—"He who pays no heed to the fruit of his acts, and who performs his duty, he is both the devotee and the ascetic."

77. Cf. " . . . nec quicquam tibi prodest  
Aeris tentasse domos, animoque rotundum  
Percurrisse polum morituro."

—*Hor. Car. i. 25, 4.*

81. Cf. *Bhagavad.*, ii. 46—"Not disposed to meditation and perseverance is the intention of those who are devoted to enjoyments and dominion, and whose minds are seduced from the right path by that flowery sentence which is proclaimed by the universe, who delight in texts from the Vedas, and say, 'There is nothing else than that,' being covetous-minded and considering heaven as the chief goal, and which offers regeneration as the reward of actions, and enjoins many different ceremonies for the sake of obtaining pleasures and dominion. . . . Let the motive for action be in the action itself, never in its reward; . . . perform thy actions, being the same in success or failure. The performance of works is far inferior to mental devotion." Everything but the performance of actions without regard to future results, all virtuous acts, except those performed solely for the sake of virtue, are, as it were, the mere haggling of merchants, with the intention of making the highest profit."

Cf. also *Bhagavad.*, xviii. 66—

"Sarvadharmân parityajya mân ekam śaraṇam vraja  
aham tvâm sarvapâpebhyo mochayishyâmi."

"Abandon all religious duties, come to me as the only refuge, so will I deliver thee from all sin."

83. *Śapharî*, a little fish, supposed to be a carp.

84. "Women seemed the only objects," &c. The text literally translated is—"Drishtam nârîmayam idam aśesham jagadapi," "This world seemed altogether made up of women."

86. Cf. *Bhagavad.*, ii. 15—

"Yamhi na vyathayanty ete purusham purusharshabha  
samaduḥkasukham dhîram śo mṛitatvâya kalpate."

"The man whom these outward things do not affect, and who is the same both in pain and pleasure, that man is fitted for immortality."

92. The removal of hunger and thirst are not really pleasure, only a temporary removal of a pain. Cf. Plato, *Rep.*, 584—Πῶς οὖν ὀρεθῶς ἔστι τὸ μὴ ἀλγεῖν ἢ δὴ ἡγεῖσθαι, ἢ τὸ μὴ χαίρειν ἀναιρόν; οὐδαμῶς. οὐκ ἔστιν ἄρα τοῦτο, ἀλλὰ φαίνεται, ἦν δ' ἐγὼ παρὰ τὸ ἀλγεινὸν ἢ δὴ, καὶ παρὰ τὸ ἢ δὴ ἀλγεινὸν τότε ἢ ἡσυχία, καὶ οὐδὲν ὑγιὲς τούτων τῶν φαντασμάτων πρὸς ἡδονῆς ἀλήθειαν, ἀλλὰ γοητεία τις. Ὡς γοῦν ὁ λόγος ἔφη, σημαίνει. Ἴδε τοίνυν, ἦν δ' ἐγὼ, ἡδονάς αἱ οὐκ ἐκ λυπῶν εἰσιν, ἵνα μὴ πολλῶν οἰθῆς ἐν τῷ παρόντι οὕτω τούτω πεφυκέναι ἡδονὴν μὲν παῦλαν λύπης εἶναι, λύπην δὲ ἡδονῆς.

96. Benares is chosen as a city of special holiness and the resort of mendicants. There are seven cities of so great sanctity in the popular belief, that to die in them leads to final union with the Supreme Being. The following verse gives them—

“Ayodhyâ Mathurâ Mâyâ Kâśî Kānchî Avantikâ  
pura Dvârâvatî chaiva saptaitâ mokshadâyikâh.”

—“*Meghadûta*,” *Wilson*, p. 31, note.

97. Cf. *Juvenal*, x. 160—

“. . . In exsilium præceps fugit, atque ibi magnus  
Mirandus que cliens sedet ad prætoria regis.”

Expressed by Dryden as follows :—

“Repulsed by surly grooms, who wait before  
The sleeping tyrant's interdicted door.”

101. This śloka gives the rule by which an ascetic should live. *Avadhûta-charya* means wandering about as a mendicant, separated from worldly feelings and obligations. This is the life of one who has attained to the fourth order in the Brâhman caste, and is called a *Sannyâsin*, or a *Yatî*. “Let him remain without fire, without habitation; let him resort once a day to the town for food, regardless of hardships, resolute, keeping a vow of silence, fixing his mind on meditation.”—*Maṇu*, vi. 43.

“With hair, nails, and beard well clipped, carrying a bowl, a staff, and a pitcher, let him wander about continually, intent on meditation, and avoiding injury to any being.”—*Maṇu*, vi. 52.

“In this manner, having little by little abandoned all worldly

attachments, and freed himself from all concern about pairs of opposites, he obtains absorption into the universal spirit.”—*Manu*, vi. 81.

With the life of the Hindū ascetic we may compare the instances given of Elijah in the Old Testament, and of St. John the Baptist in St. Mark i. 6.

103. Cf. *Śuk.*, 175—“*Amsavyâpi śakuntanīda nichitam bibhrajatâmaṇḍalam*,” “Wearing a circular mass of matted hair enveloping his shoulders, filled with birds’ nests.” This is a portion of the description of the sage Kaśyapa.

108. Telang explains *brahmajñānavivekinah* by “those who possess the discrimination (*i.e.*, between things real and unreal) resulting from knowledge of the Brahma.” This stanza says that it is more difficult to abandon the riches which we actually possess than to get rid of the desire for earthly possessions; but what we actually have is so uncertain, and of such doubtful duration, that it can hardly be said to be ours to give up; how much less those things which we only desire and wish for. The writer attempts to prove that the giving up of actual riches in possession may be a difficult matter, but the giving up of the desire for riches is, or ought not to be at all difficult.

112. Cf. Shakespeare, “*As You Like It*,” act ii. sc. 7.

### MISCELLANEOUS SLOKAS.

5. Cf. Chaucer, “*Man of Lawes Tale*,” 15—

“Herkeneth what is the sentens of the wyse,  
Bet is to dye than haven indigence.”

8. Telang in his notes to the *Vairāgya Śataka* explains this stanza as alluding to the idea that Śiva and Pârvatî form a single body, half of which is male, half female. Śiva, though he is so far under the dominion of love as to have his wife half of himself, is also the first as to withstanding love.

9. This śloka, slightly altered, occurs, *Mṛich.*, act iv. 124, in

Śarvilaka's speech, which is entirely made up of aspersions on the character of women generally. Cf. Euripides—

Δῆλον ὧς γυνὴ κακὸν μέγα.—*Hippol.* 627. j

Also . . . χρῆν γὰρ ἄλλοθεν ποθευ βροτοῦς

Παιδας τεκνύσθαι, θῆλν δ' οὐκ εἶναι γένος·

Χούτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.—*Med.* 573.

Γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει

Τοίονδε.—*Hec.* 1181.

11. This stanza is one containing a play upon words throughout. The epithets which are used in a complimentary sense referring to a woman's external form may also, together with the substantives which they qualify, be used in a bad sense as applied to mental characteristics. From this point of view the stanza might mean—"Hardness of heart, eyes not looking straightforward, a deceitful face, a stupid look, sluggishness, cowardice, crafty behaviour;—such qualities may be subjects of boasting, but are really evil, and wise men avoid women of this kind." The wise man does not judge women merely by their external appearance; such want of discrimination is only worthy of the beasts; he looks within.

Cf. *Vairāgya Śataka*, śloka 62.

13. *Prahasana*, translated "comedy," is one of the ten *Rūpakas* or forms of dramatic representation.

"Hair grey with age." *Palita-kamaka-bhājam*, lit. "having grey ears," i.e., grey hairs round your ears.

Cf. *Raghuv.*, xii. 2—

"Tam kaṇṇamūlamāgatya . . . . .  
. . . . . palitachchhadmanâ jarâ."

"Old age under the guise of grey hairs  
Creeping to the bottom of his ear."

18. *Jātaḥ*, "born indeed," i.e., born to some good purpose. Cf. *Vairāgya Śataka*, śloka 29. *Dhruva*, "the pole-star," that which is fixed or permanent. The tortoise below the earth and the pole-star above it are probably chosen as examples of two things at the extreme limits of the universe. "Neither above nor below" may be explained as referring to men who are no

profit to others, either from a high position, as the pole-star, or from a low one, as the tortoise : they have no share in any useful work. They are like gnats, aimlessly buzzing about. For the fig-tree as symbolising the world of sense and passion, cf. *Bhagavad.*, xv.

23. Men find no pleasure in hunting, in war, or in love, because their minds are always set on some extraneous object. Cf. *Vairāgya Śataka*, śloka 5 and 48.

26. Bali was a virtuous Daitya king, who by means of devotion and penance gained the mastery over the three worlds. Viṣṇu, on being appealed to by the deities, became manifest in his Avatāra of the Dwarf for the purpose of overthrowing Bali's power. In this form he begged from Bali as much ground as he could cover in three steps, and his boon being granted, stepped over heaven and earth in two strides. Out of respect, however, for Bali's virtues, he left him the lower region or Pātāla.

29. Cf. *Vairāgya Śataka*, śloka 74, and also *Bhagavad.*, vi. 8—

“Jnāna vijñāna triptātmā kṛtastho vijitendriyaḥ  
yukta ity uchyate yogī samaloṣṭāśmakānchanah.”

“The man whose soul is satiated with spiritual knowledge and discernment, who is unchangeable, who looks upon a stone, a clod of earth, or gold as having exactly the same value—he indeed is called a devotee.”

34. What penance, it is asked, has the deer practised that he is able to pass his life in peace and contentment.

38. The well used by Chāṇḍālas, a tribe of outcasts, is distinguished by a piece of bone suspended over it.





# TRÜBNER'S ORIENTAL SERIES.

---

"A knowledge of the commonplace, at least, of Oriental literature, philosophy, and religion is as necessary to the general reader of the present day as an acquaintance with the Latin and Greek classics was a generation or so ago. Immense strides have been made within the present century in these branches of learning; Sanskrit has been brought within the range of accurate philology, and its invaluable ancient literature thoroughly investigated; the language and sacred books of the Zoroastrians have been laid bare; Egyptian, Assyrian, and other records of the remote past have been deciphered, and a group of scholars speak of still more recondite Accadian and Hittite monuments; but the results of all the scholarship that has been devoted to these subjects have been almost inaccessible to the public because they were contained for the most part in learned or expensive works, or scattered throughout the numbers of scientific periodicals. Messrs. TRÜBNER & Co., in a spirit of enterprise which does them infinite credit, have determined to supply the constantly-increasing want, and to give in a popular, or, at least, a comprehensive form, all this mass of knowledge to the world."—*Times*.

---

*New Edition in preparation,*

Post 8vo, with Map,

## **THE INDIAN EMPIRE · ITS HISTORY, PEOPLE, AND PRODUCTS.**

Being a revised form of the article "India," in the "Imperial Gazetteer," remodelled into chapters, brought up to date, and incorporating the general results of the Census of 1881.

By the HON. W. W. HUNTER, C.S.I., C.I.E., LL.D.,

Member of the Viceroy's Legislative Council,

Director-General of Statistics to the Government of India.

"The article 'India,' in Volume IV., is the touchstone of the work, and proves clearly enough the sterling metal of which it is wrought. It represents the essence of the 100 volumes which contain the results of the statistical survey conducted by Dr. Hunter throughout each of the 240 districts of India. It is, moreover, the only attempt that has ever been made to show how the Indian people have been built up, and the evidence from the original materials has been for the first time sifted and examined by the light of the local research in which the author was for so long engaged."—*Times*.

**THE FOLLOWING WORKS HAVE ALREADY APPEARED:—**

Third Edition, post 8vo, cloth, pp. xvi.—428, price 16s.

**ESSAYS ON THE SACRED LANGUAGE, WRITINGS,  
AND RELIGION OF THE PARSIS.**

By MARTIN HAUG, Ph.D.,

Late of the Universities of Tübingen, Göttingen, and Bonn; Superintendent of Sanskrit Studies, and Professor of Sanskrit in the Poona College.

EDITED AND ENLARGED BY DR. E. W. WEST.

To which is added a Biographical Memoir of the late Dr. HAUG  
by Prof. E. P. EVANS.

- I. History of the Researches into the Sacred Writings and Religion of the Parsis, from the Earliest Times down to the Present.
- II. Languages of the Parsi Scriptures.
- III. The Zend-Avesta, or the Scripture of the Parsia.
- IV. The Zoroastrian Religion, as to its Origin and Development.

“‘Essays on the Sacred Language, Writings, and Religion of the Parsis,’ by the late Dr. Martin Haug, edited by Dr. E. W. West. The author intended, on his return from India, to expand the materials contained in this work into a comprehensive account of the Zoroastrian religion, but the design was frustrated by his untimely death. We have, however, in a concise and readable form, a history of the researches into the sacred writings and religion of the Parsis from the earliest times down to the present—a dissertation on the languages of the Parsi Scriptures, a translation of the Zend-Avesta, or the Scripture of the Parsis, and a dissertation on the Zoroastrian religion, with especial reference to its origin and development.”—*Times*.

Post 8vo, cloth, pp. viii.—176, price 7s. 6d.

**TEXTS FROM THE BUDDHIST CANON  
COMMONLY KNOWN AS “DHAMMAPADA.”**

*With Accompanying Narratives.*

Translated from the Chinese by S. BEAL, B.A., Professor of Chinese,  
University College, London.

The Dhammapada, as hitherto known by the Pali Text Edition, as edited by Fausbøll, by Max Müller's English, and Albrecht Weber's German translations, consists only of twenty-six chapters or sections, whilst the Chinese version, or rather recension, as now translated by Mr. Beal, consists of thirty-nine sections. The students of Pali who possess Fausbøll's text, or either of the above-named translations, will therefore need want Mr. Beal's English rendering of the Chinese version; the thirteen above-named additional sections not being accessible to them in any other form; for, even if they understand Chinese, the Chinese original would be unobtainable by them.

“Mr. Beal's rendering of the Chinese translation is a most valuable aid to the critical study of the work. It contains authentic texts gathered from ancient canonical books, and generally connected with some incident in the history of Buddha. Their great interest, however, consists in the light which they throw upon everyday life in India at the remote period at which they were written, and upon the method of teaching adopted by the founder of the religion. The method employed was principally parable, and the simplicity of the tales and the excellence of the morals inculcated, as well as the strange hold which they have retained upon the minds of millions of people, make them a very remarkable study.”—*Times*.

“Mr. Beal, by making it accessible in an English dress, has added to the great services he has already rendered to the comparative study of religious history.”—*Academy*.

“Valuable as exhibiting the doctrine of the Buddhists in its purest, least adulterated form, it brings the modern reader face to face with that simple creed and rule of conduct which won its way over the minds of myriads, and which is now nominally professed by 145 millions, who have overlaid its austere simplicity with innumerable ceremonies, forgotten its maxims, perverted its teaching, and so inverted its leading principle that a religion whose founder denied a God, now worships that founder as a god himself.”—*Scotsman*.

Second Edition, post 8vo, cloth, pp. xxiv.—360, price 10s. 6d.

## THE HISTORY OF INDIAN LITERATURE.

By ALBRECHT WEBER.

Translated from the Second German Edition by JOHN MANN, M.A., and  
THÉODOR ZACHARIAE, Ph.D., with the sanction of the Author.

Dr. BUHLER, Inspector of Schools in India, writes:—"When I was Professor of Oriental Languages in Elphinstone College, I frequently felt the want of such a work to which I could refer the students."

Professor COWELL, of Cambridge, writes:—"It will be especially useful to the students in our Indian colleges and universities. I used to long for such a book when I was teaching in Calcutta. Hindu students are intensely interested in the history of Sanskrit literature, and this volume will supply them with all they want on the subject."

Professor WHITNEY, Yale College, Newhaven, Conn., U.S.A., writes:—"I was one of the class to whom the work was originally given in the form of academic lectures. At their first appearance they were by far the most learned and able treatment of their subject; and with their recent additions they still maintain decidedly the same rank."

"Is perhaps the most comprehensive and lucid survey of Sanskrit literature extant. The essays contained in the volume were originally delivered as academic lectures, and at the time of their first publication were acknowledged to be by far the most learned and able treatment of the subject. They have now been brought up to date by the addition of all the most important results of recent research."—*Times*.

Post 8vo, cloth, pp. xii.—198, accompanied by Two Language  
Maps, price 12s.

## A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES.

By ROBERT N. CUST.

The Author has attempted to fill up a vacuum, the inconvenience of which pressed itself on his notice. Much had been written about the languages of the East Indies, but the extent of our present knowledge had not even been brought to a focus. It occurred to him that it might be of use to others to publish in an arranged form the notes which he had collected for his own edification.

"Supplies a deficiency which has long been felt."—*Times*.

"The book before us is then a valuable contribution to philological science. It passes under review a vast number of languages, and it gives, or professes to give, in every case the sum and substance of the opinions and judgments of the best-informed writers."—*Saturday Review*.

Second Corrected Edition, post 8vo, pp. xii.—116, cloth, price 5s.

## THE BIRTH OF THE WAR-GOD.

A Poem. By KALIDASA.

Translated from the Sanskrit into English Verse by  
RALPH T. H. GRIFFITH, M.A.

"A very spirited rendering of the *Kumārasambhava*, which was first published twenty-six years ago, and which we are glad to see made once more accessible."—*Times*.

"Mr. Griffith's very spirited rendering is well known to most who are at all interested in Indian literature, or enjoy the tenderness of feeling and rich creative imagination of its author."—*Indian Antiquary*.

"We are very glad to welcome a second edition of Professor Griffith's admirable translation. Few translations deserve a second edition better."—*Athenæum*.

Post 8vo, pp. 432, cloth, price 16s.

**A CLASSICAL DICTIONARY OF HINDU MYTHOLOGY  
AND RELIGION, GEOGRAPHY, HISTORY, AND  
LITERATURE.**

By JOHN DOWSON, M.R.A.S.,  
Late Professor of Hindustani, Staff College.

"This not only forms an indispensable book of reference to students of Indian literature, but is also of great general interest, as it gives in a concise and easily accessible form all that need be known about the personages of Hindu mythology whose names are so familiar, but of whom so little is known outside the limited circle of savants."—*Times*.

"It is no slight gain when such subjects are treated fairly and fully in a moderate space; and we need only add that the few wants which we may hope to see supplied in new editions detract but little from the general excellence of Mr. Dowson's work."—*Saturday Review*.

Post 8vo, with View of Mecca, pp. cxii.—172, cloth, price 9s.

**SELECTIONS FROM THE KORAN.**

By EDWARD WILLIAM LANE,

Translator of "The Thousand and One Nights;" &c., &c.

A New Edition, Revised and Enlarged, with an Introduction by  
STANLEY LANE POOLE.

"... Has been long esteemed in this country as the compilation of one of the greatest Arabic scholars of the time, the late Mr. Lane, the well-known translator of the 'Arabian Nights.' ... The present editor has enhanced the value of his relative's work by divesting the text of a great deal of extraneous matter introduced by way of comment, and prefixing an introduction."—*Times*.

"Mr. Poole is both a generous and a learned biographer. ... Mr. Poole tells us the facts ... so far as it is possible for industry and criticism to ascertain them, and for literary skill to present them in a condensed and readable form."—*Englishman, Calcutta*.

Post 8vo, pp. vi.—368, cloth, price 14s.

**MODERN INDIA AND THE INDIANS,**

BEING A SERIES OF IMPRESSIONS, NOTES, AND ESSAYS.

By MONIER WILLIAMS, D.C.L.,

Hon. LL.D. of the University of Calcutta, Hon. Member of the Bombay Asiatic Society, Boden Professor of Sanskrit in the University of Oxford.

Third Edition, revised and augmented by considerable Additions,  
with Illustrations and a Map.

"In this volume we have the thoughtful impressions of a thoughtful man on some of the most important questions connected with our Indian Empire. ... An enlightened observant man, travelling among an enlightened observant people, Professor Monier Williams has brought before the public in a pleasant form more of the manners and customs of the Queen's Indian subjects than we ever remember to have seen in any one work. He not only deserves the thanks of every Englishman for this able contribution to the study of Modern India—a subject with which we should be specially familiar—but he deserves the thanks of every Indian, Parsee or Hindu, Buddhist and Moslem, for his clear exposition of their manners, their creeds, and their necessities."—*Times*.

Post 8vo, pp. xlv.—376, cloth, price 14s.

**METRICAL TRANSLATIONS FROM SANSKRIT  
WRITERS.**

With an Introduction, many Prose Versions, and Parallel Passages from  
Classical Authors.

By J. MUIR, C.I.E., D.C.L., LL.D., Ph.D.

"... An agreeable introduction to Hindu poetry."—*Times*.

"... A volume which may be taken as a fair illustration alike of the religious and moral sentiments and of the legendary lore of the best Sanskrit writers."—*Edinburgh Daily Review*.

Second Edition, post 8vo, pp. xxvi.—244, cloth, price 10s. 6d.

## THE GULISTAN;

OR, ROSE GARDEN OF SHEKH MUSHLIU'D-DIN SADI OF SHIRAZ.

Translated for the First Time into Prose and Verse, with an Introductory Preface, and a Life of the Author, from the Atish Kadah,

By EDWARD B. EASTWICK, C.B., M.A., F.R.S., M.R.A.S.

"It is a very fair rendering of the original."—*Times*.

"The new edition has long been desired, and will be welcomed by all who take any interest in Oriental poetry. The *Gulistan* is a typical Persian verse-book of the highest order. Mr. Eastwick's rhymed translation . . . has long established itself in a secure position as the best version of Sadi's finest work."—*Academy*.

"It is both faithfully and gracefully executed."—*Tablet*.

In Two Volumes, post 8vo, pp. viii.—408 and viii.—348, cloth, price 28s.

## MISCELLANEOUS ESSAYS RELATING TO INDIAN SUBJECTS.

By BRIAN HOUGHTON HODGSON, Esq., F.R.S.,

Late of the Bengal Civil Service; Corresponding Member of the Institute; Chevalier of the Legion of Honour; late British Minister at the Court of Nepal, &c., &c.

### CONTENTS OF VOL. I.

SECTION I.—On the Kocoh, Bódó, and Dhimal Tribes.—Part I. Vocabulary — Part II. Grammar.—Part III. Their Origin, Location, Numbers, Creed, Customs, Character, and Condition, with a General Description of the Climate they dwell in.—Appendix.

SECTION II.—On Himalayan Ethnology.—I. Comparative Vocabulary of the Languages of the Broken Tribes of Népal.—II. Vocabulary of the Dialects of the Kirant Language.—III. Grammatical Analysis of the Vayu Language. The Vayu Grammar.—IV. Analysis of the Bábing Dialect of the Kiranti Language. The Bábing Grammar.—V. On the Vayu or Hayu Tribe of the Central Himalaya.—VI. On the Kiranti Tribe of the Central Himalaya.

### CONTENTS OF VOL. II.

SECTION III.—On the Aborigines of North-Eastern India. Comparative Vocabulary of the Tibetan, Bódó, and Gáró Tongues.

SECTION IV.—Aborigines of the North-Eastern Frontier.

SECTION V.—Aborigines of the Eastern Frontier.

SECTION VI.—The Indo-Chinese Borderers, and their connection with the Himalayans and Tibetans. Comparative Vocabulary of Indo-Chinese Borderers in Arakan. Comparative Vocabulary of Indo-Chinese Borderers in Tenasserim.

SECTION VII.—The Mongolian Affinities of the Caucasians.—Comparison and Analysis of Caucasian and Mongolian Words.

SECTION VIII.—Physical Type of Tibetans.

SECTION IX.—The Aborigines of Central India.—Comparative Vocabulary of the Aboriginal Languages of Central India.—Aborigines of the Eastern Ghats.—Vocabulary of some of the Dialects of the Hill and Wandering Tribes in the Northern Sircars.—Aborigines of the Nilgiris, with Remarks on their Affinities.—Supplement to the Nilgiran Vocabularies.—The Aborigines of Southern India and Ceylon.

SECTION X.—Route of Nepalese Mission to Peking, with Remarks on the Watershed and Plateau of Tibet.

SECTION XI.—Route from Káthmándú, the Capital of Népal, to Darjeeling in Sikim.—Memorandum relative to the Seven Cosies of Népal.

SECTION XII.—Some Accounts of the Systems of Law and Police as recognised in the State of Népal.

SECTION XIII.—The Native Method of making the Paper denominated Hindustan Népálese.

SECTION XIV.—Pre-eminence of the Vernaculars; or, the Anglicists Answered; Being Letters on the Education of the People of India.

"For the study of the less-known races of India Mr. Brian Hodgson's 'Miscellaneous Essays' will be found very valuable both to the philologist and the ethnologist."—*Times*.

Third Edition, Two Vols., post 8vo, pp. viii.—268 and viii.—326, cloth,  
price 21s.

## THE LIFE OR LEGEND OF GAUDAMA,

THE BUDDHA OF THE BURMESE. With Annotations.

The Ways to Neibban, and Notice on the Phongries or Burmese Monks.

By THE RIGHT REV. P. BIGANDET,

Bishop of Ramatha, Vicar-Apostolic of Ava and Pegu.

"The work is furnished with copious notes, which not only illustrate the subject-matter, but form a perfect encyclopædia of Buddhist lore."—*Times*.

"A work which will furnish European students of Buddhism with a most valuable help in the prosecution of their investigations."—*Edinburgh Daily Review*.

"Bishop Bigandet's invaluable work."—*Indian Antiquary*.

"Viewed in this light, its importance is sufficient to place students of the subject under a deep obligation to its author."—*Calcutta Review*.

"This work is one of the greatest authorities upon Buddhism."—*Dublin Review*.

Post 8vo, pp. xxiv.—420, cloth, price 18s.

## CHINESE BUDDHISM.

A VOLUME OF SKETCHES, HISTORICAL AND CRITICAL.

By J. EDKINS, D.D.

Author of "China's Place in Philology," "Religion in China," &c., &c.

"It contains a vast deal of important information on the subject, such as is only to be gained by long-continued study on the spot."—*Athenæum*.

"Upon the whole, we know of no work comparable to it for the extent of its original research, and the simplicity with which this complicated system of philosophy, religion, literature, and ritual is set forth."—*British Quarterly Review*.

"The whole volume is replete with learning. . . . It deserves most careful study from all interested in the history of the religions of the world, and expressly of those who are concerned in the propagation of Christianity. Dr. Edkins notices in terms of just condemnation the exaggerated praise bestowed upon Buddhism by recent English writers."—*Record*.

Post 8vo, pp. 496, cloth, price 18s.

## LINGUISTIC AND ORIENTAL ESSAYS.

WRITTEN FROM THE YEAR 1846 TO 1878.

By ROBERT NEEDHAM CUST,

Late Member of Her Majesty's Indian Civil Service; Hon. Secretary to  
the Royal Asiatic Society;  
and Author of "The Modern Languages of the East Indies."

"We know none who has described Indian life, especially the life of the natives, with so much learning, sympathy, and literary talent."—*Academy*.

"They seem to us to be full of suggestive and original remarks."—*St. James's Gazette*.

"His book contains a vast amount of information. The result of thirty-five years of inquiry, reflection, and speculation, and that on subjects as full of fascination as of food for thought."—*Tablet*.

"Exhibit such a thorough acquaintance with the history and antiquities of India as to entitle him to speak as one having authority."—*Edinburgh Daily Review*.

"The author speaks with the authority of personal experience. . . . It is this constant association with the country and the people which gives such a vividness to many of the pages."—*Athenæum*.

Post 8vo, pp. civ.—348, cloth, price 18s.

**BUDDHIST BIRTH STORIES; or, Jataka Tales.**

The Oldest Collection of Folk-lore Extant:

BEING THE JATAKATTHAVANNANA,

For the first time Edited in the original Pāli.

By V. FAUSBOLL;

And Translated by T. W. RHYS DAVIDS.

Translation. Volume I.

"These are tales supposed to have been told by the Buddha of what he had seen and heard in his previous births. They are probably the nearest representatives of the original Aryan stories from which sprang the folk-lore of Europe as well as India. The introduction contains a most interesting disquisition on the migrations of these fables, tracing their reappearance in the various groups of folk-lore legends. Among other old friends, we meet with a version of the Judgment of Solomon."—*Times*.

"It is now some years since Mr. Rhys Davids asserted his right to be heard on this subject by his able article on Buddhism in the new edition of the 'Encyclopædia Britannica.'"—*Leeds Mercury*.

"All who are interested in Buddhist literature ought to feel deeply indebted to Mr. Rhys Davids. His well-established reputation as a Pali scholar is a sufficient guarantee for the fidelity of his version, and the style of his translations is deserving of high praise."—*Academy*.

"No more competent expositor of Buddhism could be found than Mr. Rhys Davids. In the Jataka book we have, then, a priceless record of the earliest imaginative literature of our race; and . . . it presents to us a nearly complete picture of the social life and customs and popular beliefs of the common people of Aryan tribes, closely related to ourselves, just as they were passing through the first stages of civilisation."—*St. James's Gazette*.

Post 8vo, pp. xxviii.—362, cloth, price 14s.

**A TALMUDIC MISCELLANY;**

OR, A THOUSAND AND ONE EXTRACTS FROM THE TALMUD,  
THE MIDRASHIM, AND THE KABBALAH.

Compiled and Translated by PAUL ISAAC HERSHON,

Author of "Genesis According to the Talmud," &c.

With Notes and Copious Indexes.

"To obtain in so concise and handy a form as this volume a general idea of the Talmud is a boon to Christians at least."—*Times*.

"Its peculiar and popular character will make it attractive to general readers. Mr. Hershon is a very competent scholar. . . . Contains samples of the good, bad, and indifferent, and especially extracts that throw light upon the Scriptures."—*British Quarterly Review*.

"Will convey to English readers a more complete and truthful notion of the Talmud than any other work that has yet appeared."—*Daily News*.

"Without overlooking in the slightest the several attractions of the previous volumes of the 'Oriental Series,' we have no hesitation in saying that this surpasses them all in interest."—*Edinburgh Daily Review*.

"Mr. Hershon has . . . thus given English readers what is, we believe, a fair set of specimens which they can test for themselves."—*The Record*.

"This book is by far the best fitted in the present state of knowledge to enable the general reader to gain a fair and unbiassed conception of the multifarious contents of the wonderful miscellany which can only be truly understood—so Jewish pride asserts—by the life-long devotion of scholars of the Chosen People."—*Inquirer*.

"The value and importance of this volume consist in the fact that scarcely a single extract is given in its pages but throws some light, direct or refracted, upon those Scriptures which are the common heritage of Jew and Christian alike."—*John Bull*.

"It is a capital specimen of Hebrew scholarship; a monument of learned, loving, light-giving labour."—*Jewish Herald*.

Post 8vo, pp. xii.—228, cloth, price 7s. 6d.

## THE CLASSICAL POETRY OF THE JAPANESE.

By BASIL HALL CHAMBERLAIN,

Author of "Yeigo Heikaku Shiran."

"A very curious volume. The author has manifestly devoted much labour to the task of studying the poetical literature of the Japanese, and rendering characteristic specimens into English verse."—*Daily News*.

"Mr. Chamberlain's volume is, so far as we are aware, the first attempt which has been made to interpret the literature of the Japanese to the Western world. It is to the classical poetry of Old Japan that we must turn for indigenous Japanese thought, and in the volume before us we have a selection from that poetry rendered into graceful English verse."—*Tablet*.

"It is undoubtedly one of the best translations of lyric literature which has appeared during the close of the last year."—*Celestial Empire*.

"Mr. Chamberlain set himself a difficult task when he undertook to reproduce Japanese poetry in an English form. But he has evidently laboured *con amore*, and his efforts are successful to a degree."—*London and China Express*.

Post 8vo, pp. xii.—164, cloth, price 10s. 6d.

## THE HISTORY OF ESARHADDON (Son of Sennacherib), KING OF ASSYRIA, B.C. 681—668.

Translated from the Cuneiform Inscriptions upon Cylinders and Tablets in the British Museum Collection; together with a Grammatical Analysis of each Word, Explanations of the Ideographs by Extracts from the Bi-Lingual Syllabaries, and List of Eponyms, &c.

By ERNEST A. BUDGE, B.A., M.R.A.S.

Assyrian Exhibitioner, Christ's College, Cambridge.

"Students of scriptural archæology will also appreciate the 'History of Esarhaddon.'"—*Times*.

"There is much to attract the scholar in this volume. It does not pretend to popularise studies which are yet in their infancy. Its primary object is to translate, but it does not assume to be more than tentative, and it offers both to the professed Assyriologist and to the ordinary non-Assyriological Semitic scholar the means of controlling its results."—*Academy*.

"Mr. Budge's book is, of course, mainly addressed to Assyrian scholars and students. They are not, it is to be feared, a very numerous class. But the more thanks are due to him on that account for the way in which he has acquitted himself in his laborious task."—*Tablet*.

Post 8vo, pp. 448, cloth, price 21s.

## THE MESNEVI

(Usually known as THE MESNEVIYI SHERIF, or HOLY MESNEVI)

OF

MEVLANA (OUR LORD) JELALU 'D-DIN MUHAMMED ER-RUMI.

Book the First.

*Together with some Account of the Life and Acts of the Author,  
of his Ancestors, and of his Descendants.*

Illustrated by a Selection of Characteristic Anecdotes, as Collected  
by their Historian,

MEVLANA SHEMSU-'D-DIN AHMED, EL EFLAKI, EL 'ARIFI.

Translated, and the Poetry Versified, in English,

By JAMES W. REDHOUSE, M.R.A.S., &c.

"A complete treasury of occult Oriental lore."—*Saturday Review*.

"This book will be a very valuable help to the reader ignorant of Persia, who is desirous of obtaining an insight into a very important department of the literature extant in that language."—*Tablet*.



Post 8vo, pp. xvi.—280, cloth, price 6s.

## EASTERN PROVERBS AND EMBLEMS

ILLUSTRATING OLD TRUTHS.

By REV. J. LONG,

Member of the Bengal Asiatic Society, F.R.G.S.

"We regard the book as valuable, and wish for it a wide circulation and attentive reading."—*Record*.

"Altogether, it is quite a feast of good things."—*Globe*.

"It is full of interesting matter."—*Antiquary*.

---

Post 8vo, pp. viii.—270, cloth, price 7s. 6d.

## INDIAN POETRY;

Containing a New Edition of the "Indian Song of Songs," from the Sanscrit of the "Gita Govinda" of Jayadeva; Two Books from "The Iliad of India" (Mahabharata), "Proverbial Wisdom" from the Sblokas of the Hitopadesa, and other Oriental Poems.

By EDWIN ARNOLD, C.S.I., Author of "The Light of Asia."

"In this new volume of Messrs. Trübner's Oriental Series, Mr. Edwin Arnold does good service by illustrating, through the medium of his musical English melodies, the power of Indian poetry to stir European emotions. The 'Indian Song of Songs' is not unknown to scholars. Mr. Arnold will have introduced it among popular English poems. Nothing could be more graceful and delicate than the shades by which Krishna is portrayed in the gradual process of being weaned by the love of

'Beautiful Radha, jasmine-bosomed Radha,'

from the allurements of the forest nymphs, in whom the five senses are typified."—*Times*.

"No other English poet has ever thrown his genius and his art so thoroughly into the work of translating Eastern ideas as Mr. Arnold has done in his splendid paraphrases of language contained in these mighty epics."—*Daily Telegraph*.

"The poem abounds with imagery of Eastern luxuriousness and sensuousness; the air seems laden with the spicy odours of the tropics, and the verse has a richness and a melody sufficient to captivate the senses of the dullest."—*Standard*.

"The translator, while producing a very enjoyable poem, has adhered with tolerable fidelity to the original text."—*Overland Mail*.

"We certainly wish Mr. Arnold success in his attempt 'to popularise Indian classics,' that being, as his preface tells us, the goal towards which he bends his efforts."—*Allen's Indian Mail*.

---

Post 8vo, pp. xvi.—296, cloth, price 10s. 6d.

## THE MIND OF MENCIUS;

OR, POLITICAL ECONOMY FOUNDED UPON MORAL  
PHILOSOPHY.

A SYSTEMATIC DIGEST OF THE DOCTRINES OF THE CHINESE PHILOSOPHER  
MENCIUS.

Translated from the Original Text and Classified, with  
Comments and Explanations,

By the REV. ERNST FABER, Rhenish Mission Society.

Translated from the German, with Additional Notes,

By the REV. A. B. HUTCHINSON, C.M.S., Church Mission, Hong Kong.

"Mr. Faber is already well known in the field of Chinese studies by his digest of the doctrines of Confucius. The value of this work will be perceived when it is remembered that at no time since relations commenced between China and the West has the former been so powerful—we had almost said aggressive—as now. For those who will give it careful study, Mr. Faber's work is one of the most valuable of the excellent series to which it belongs."—*Nature*.

Post 8vo, pp. 336, cloth, price 16s.

## THE RELIGIONS OF INDIA.

By A. BARTH.

Translated from the French with the authority and assistance of the Author.

The author has, at the request of the publishers, considerably enlarged the work for the translator, and has added the literature of the subject to date; the translation may, therefore, be looked upon as an equivalent of a new and improved edition of the original.

"Is not only a valuable manual of the religions of India, which marks a distinct step in the treatment of the subject, but also a useful work of reference."—*Academy*.

"This volume is a reproduction, with corrections and additions, of an article contributed by the learned author two years ago to the 'Encyclopédic des Sciences Religieuses.' It attracted much notice when it first appeared, and is generally admitted to present the best summary extant of the vast subject with which it deals."—*Tablet*.

"This is not only on the whole the best but the only manual of the religions of India, apart from Buddhism, which we have in English. The present work . . . shows not only great knowledge of the facts and power of clear exposition, but also great insight into the inner history and the deeper meaning of the great religion, for it is in reality only one, which it proposes to describe."—*Modern Review*.

"The merit of the work has been emphatically recognised by the most authoritative Orientalists, both in this country and on the continent of Europe. But probably there are few Indianists (if we may use the word) who would not derive a good deal of information from it, and especially from the extensive bibliography provided in the notes."—*Dublin Review*.

"Such a sketch M. Barth has drawn with a master-hand."—*Critic (New York)*.

---

Post 8vo, pp. viii.—152, cloth, price 6s.

## HINDU PHILOSOPHY.

THE SĀNKHYA KĀRIKA OF IS'WARA KRISHNA.

An Exposition of the System of Kapila, with an Appendix on the Nyāya and Vais'eshika Systems.

By JOHN DAVIES, M.A. (Cantab.), M.R.A.S.

The system of Kapila contains nearly all that India has produced in the department of pure philosophy.

"The non-Orientalist . . . finds in Mr. Davies a patient and learned guide who leads him into the intricacies of the philosophy of India, and supplies him with a clue, that he may not be lost in them. In the preface he states that the system of Kapila is the 'earliest attempt on record to give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny,' and in his learned and able notes he exhibits 'the connection of the Sankhya system with the philosophy of Spinoza,' and 'the connection of the system of Kapila with that of Schopenhauer and Von Hartmann.'"—*Foreign Church Chronicle*.

"Mr. Davies's volume on Hindu Philosophy is an undoubted gain to all students of the development of thought. The system of Kapila, which is here given in a translation from the Sāṅkhya Kārikā, is the only contribution of India to pure philosophy. . . . Presents many points of deep interest to the student of comparative philosophy, and without Mr. Davies's lucid interpretation it would be difficult to appreciate these points in any adequate manner."—*Saturday Review*.

"We welcome Mr. Davies's book as a valuable addition to our philosophical library."—*Notes and Queries*.

Post 8vo, pp. x.—130, cloth, price 6s.

## A MANUAL OF HINDU PANTHEISM. VEDĀNTASĀRA.

Translated, with copious Annotations, by MAJOR G. A. JACOB,  
Bombay Staff Corps; Inspector of Army Schools.

The design of this little work is to provide for missionaries, and for others who, like them, have little leisure for original research, an accurate summary of the doctrines of the Vedānta.

"There can be no question that the religious doctrines most widely held by the people of India are mainly Pantheistic. And of Hindu Pantheism, at all events in its most modern phases, its Vedāntasāra presents the best summary. But then this work is a mere summary: a skeleton, the dry bones of which require to be clothed with skin and bones, and to be animated by vital breath before the ordinary reader will discern in it a living reality. Major Jacob, therefore, has wisely added to his translation of the Vedāntasāra copious notes from the writings of well-known Oriental scholars, in which he has, we think, elucidated all that required elucidation. So that the work, as here presented to us, presents no difficulties which a very moderate amount of application will not overcome."—*Tablet*.

"The modest title of Major Jacob's work conveys but an inadequate idea of the vast amount of research embodied in his notes to the text of the Vedāntasāra. So copious, indeed, are these, and so much collateral matter do they bring to bear on the subject, that the diligent student will rise from their perusal with a fairly adequate view of Hindū philosophy generally. His work . . . is one of the best of its kind that we have seen."—*Calcutta Review*.

---

Post 8vo, pp. xii.—154, cloth, price 7s. 6d.

## TSUNI—| | GOAM :

THE SUPREME BEING OF THE KHOI-KHOI.

By THEOPHILUS HAHN, Ph.D.,

Custodian of the Grey Collection, Cape Town; Corresponding Member  
of the Geogr. Society, Dresden; Corresponding Member of the  
Anthropological Society, Vienna, &c., &c.

"The first instalment of Dr. Hahn's labours will be of interest, not at the Cape only, but in every University of Europe. It is, in fact, a most valuable contribution to the comparative study of religion and mythology. Accounts of their religion and mythology were scattered about in various books; these have been carefully collected by Dr. Hahn and printed in his second chapter, enriched and improved by what he has been able to collect himself."—*Prof. Max Müller in the Nineteenth Century*.

"Dr. Hahn's book is that of a man who is both a philologist and believer in philological methods, and a close student of savage manners and customs."—*Saturday Review*.

"It is full of good things."—*St. James's Gazette*.

---

In Four Volumes. Post 8vo, Vol. I., pp. xii.—392, cloth, price 12s. 6d.,  
Vol. II., pp. vi.—408, cloth, price 12s. 6d., Vol. III., pp. viii.—414,  
cloth, price 12s. 6d.

## A COMPREHENSIVE COMMENTARY TO THE QURAN.

TO WHICH IS PREFIXED SALE'S PRELIMINARY DISCOURSE, WITH  
ADDITIONAL NOTES AND EMENDATIONS.

Together with a Complete Index to the Text, Preliminary  
Discourse, and Notes.

By Rev. E. M. WHERRY, M.A., Lodiāna.

"As Mr. Wherry's book is intended for missionaries in India, it is no doubt well that they should be prepared to meet, if they can, the ordinary arguments and interpretations, and for this purpose Mr. Wherry's additions will prove useful."—*Saturday Review*.

Post 8vo, pp. vi.—208, cloth, price 8s. 6d.

**THE BHAGAVAD-GĪTĀ.**

Translated, with Introduction and Notes

By JOHN DAVIES, M.A. (Cantab.)

"Let us add that his translation of the Bhagavad Gītā is, as we judge, the best that has as yet appeared in English, and that his Philological Notes are of quite peculiar value."—*Dublin Review*.

---

Post 8vo, pp. 96, cloth, price 5s.

**THE QUATRAINS OF OMAR KHAYYAM.**

Translated by E. H. WHINFIELD, M.A.,  
Barrister-at-Law, late H.M. Bengal Civil Service.

---

Post 8vo, pp. xxxii.—336, cloth, price 10s. 6d.

**THE QUATRAINS OF OMAR KHAYYAM.**

The Persian Text, with an English Verse Translation.

By E. H. WHINFIELD, late of the Bengal Civil Service.

"Mr. Whinfield has executed a difficult task with considerable success, and his version contains much that will be new to those who only know Mr. Fitzgerald's delightful selection."—*Academy*.

"There are several editions of the Quatrains, varying greatly in their readings. Mr. Whinfield has used three of these for his excellent translation. The most prominent features in the Quatrains are their profound agnosticism, combined with a fatalism based more on philosophic than religious grounds, their Epicureanism and the spirit of universal tolerance and charity which animates them."—*Calcutta Review*.

---

Post 8vo, pp. xxiv.—268, cloth, price 9s.

**THE PHILOSOPHY OF THE UPANISHADS AND  
ANCIENT INDIAN METAPHYSICS.**

As exhibited in a series of Articles contributed to the *Calcutta Review*.

By ARCHIBALD EDWARD GOUGH, M.A., Lincoln College, Oxford;  
Principal of the Calcutta Madrasa.

"For practical purposes this is perhaps the most important of the works that have thus far appeared in 'Trübner's Oriental Series.' . . . We cannot doubt that for all who may take it up the work must be one of profound interest."—*Saturday Review*.

---

In Two Volumes. Vol. I., post 8vo, pp. xxiv.—230, cloth, price 7s. 6d.

**A COMPARATIVE HISTORY OF THE EGYPTIAN AND  
MESOPOTAMIAN RELIGIONS.**

By DR. C. P. TIELE.

Vol. I.—HISTORY OF THE EGYPTIAN RELIGION.

Translated from the Dutch with the Assistance of the Author.

By JAMES BALLINGAL.

"It places in the hands of the English readers a history of Egyptian Religion which is very complete, which is based on the best materials, and which has been illustrated by the latest results of research. In this volume there is a great deal of information, as well as independent investigation, for the trustworthiness of which Dr. Tiele's name is in itself a guarantee; and the description of the successive religions under the Old Kingdom, the Middle Kingdom, and the New Kingdom, is given in a manner which is scholarly and minute."—*Scotsman*.

Post 8vo, pp. xii.—302, cloth, price 8s. 6d.

**YUSUF AND ZULAIKHA.**

A POEM BY JAMI.

Translated from the Persian into English Verse.

By RALPH T. H. GRIFFITH.

"Mr. Griffith, who has done already good service as translator into verse from the Sanskrit, has done further good work in this translation from the Persian, and he has evidently shown not a little skill in his rendering the quaint and very oriental style of his author into our more prosaic, less figurative, language. . . . The work, besides its intrinsic merits, is of importance as being one of the most popular and famous poems of Persia, and that which is read in all the independent native schools of India where Persian is taught."—*Scotsman*.

Post 8vo, pp. viii.—266, cloth, price 9s.

**LINGUISTIC ESSAYS.**

By CARL ABEL.

"All these essays of Dr. Abel's are so thoughtful, so full of happy illustrations, and so admirably put together, that we hardly know to which we should specially turn to select for our readers a sample of his workmanship."—*Tablet*.

"An entirely novel method of dealing with philosophical questions and impart a real human interest to the otherwise dry technicalities of the science."—*Standard*.

"Dr. Abel is an opponent from whom it is pleasant to differ, for he writes with enthusiasm and temper, and his mastery over the English language fits him to be a champion of unpopular doctrines."—*Athenæum*.

"Dr. Abel writes very good English, and much of his book will prove entertaining to the general reader. It may give some useful hints, and suggest some subjects for profitable investigation, even to philologists."—*Nation (New York)*.

Post 8vo, pp. ix.—281, cloth, price 10s. 6d.

**THE SARVA-DARSANA-SAMGRAHA ;**

OR, REVIEW OF THE DIFFERENT SYSTEMS OF HINDU PHILOSOPHY.

By MADHAVA ACHARYA.

Translated by E. B. COWELL, M.A., Professor of Sanskrit in the University of Cambridge, and A. E. GOUGH, M.A., Professor of Philosophy in the Presidency College, Calcutta.

This work is an interesting specimen of Hindu critical ability. The author successively passes in review the sixteen philosophical systems current in the fourteenth century in the South of India; and he gives what appears to him to be their most important tenets.

"The translation is trustworthy throughout. A protracted sojourn in India, where there is a living tradition, has familiarised the translator with Indian thought."—*Athenæum*.

Post 8vo, pp. lxx.—368, cloth, price 14s.

**TIBETAN TALES DERIVED FROM INDIAN SOURCES.**

Translated from the Tibetan of the KAH-GYUR.

By F. ANTON VON SCHIEFNER.

Done into English from the German, with an Introduction,

By W. R. S. RALSTON, M.A.

"Mr. Ralston, whose name is so familiar to all lovers of Russian folk-lore, has supplied some interesting Western analogies and parallels, drawn, for the most part, from Slavonic sources, to the Eastern folk-tales, culled from the Kahgyur, one of the divisions of the Tibetan sacred books."—*Academy*.

"The translation . . . could scarcely have fallen into better hands. An Introduction . . . gives the leading facts in the lives of those scholars who have given their attention to gaining a knowledge of the Tibetan literature and language."—*Calcutta Review*.

"Ought to interest all who care for the East, for amusing stories, or for comparative folk-lore."—*Pall Mall Gazette*.

Post 8vo, pp. xvi.—224, cloth, price 9s.

## UDĀNAVARGA.

A COLLECTION OF VERSES FROM THE BUDDHIST CANON.

Compiled by DHARMATRĀTA.

BEING THE NORTHERN BUDDHIST VERSION OF DHAMMAPADA.

Translated from the Tibetan of Bkah-hgyur, with Notes, and  
Extracts from the Commentary of Pradjoavarmān,

By W. WOODVILLE ROCKHILL.

"Mr. Rockhill's present work is the first from which assistance will be gained for a more accurate understanding of the Pali text; it is, in fact, as yet the only term of comparison available to us. The 'Udanavarga,' the Thibetan version, was originally discovered by the late M. Schiefner, who published the Tibetan text, and had intended adding a translation, an intention frustrated by his death, but which has been carried out by Mr. Rockhill. . . . Mr. Rockhill may be congratulated for having well accomplished a difficult task."—*Saturday Review*.

In Two Volumes, post 8vo, pp. xxiv.—566, cloth, accompanied by a  
Language Map, price 25s.

## A SKETCH OF THE MODERN LANGUAGES OF AFRICA.

By ROBERT NEEDHAM CUST,

Barrister-at-Law, and late of Her Majesty's Indian Civil Service.

"Any one at all interested in African languages cannot do better than get Mr. Cust's book. It is encyclopædic in its scope, and the reader gets a start clear away in any particular language, and is left free to add to the initial sum of knowledge there collected."—*Natal Mercury*.

"Mr. Cust has contrived to produce a work of value to linguistic students."—*Nature*.

Post 8vo, pp. xii.—312, with Maps and Plan, cloth, price 14s.

## A HISTORY OF BURMA.

Including Burma Proper, Pegu, Taungu, Tenasserim, and Arakan. From  
the Earliest Time to the End of the First War with British India.

By LIEUT.-GEN. SIR ARTHUR P. PHAYRE, G.C.M.G., K.C.S.I., and C.B.,  
Membre Correspondant de la Société Académique Indo-Chinoise  
de France.

"Sir Arthur Phayre's contribution to Trübner's Oriental Series supplies a recognised want, and its appearance has been looked forward to for many years. . . . General Phayre deserves great credit for the patience and industry which has resulted in this History of Burma."—*Saturday Review*.

Third Edition. Post 8vo, pp. 276, cloth, price 7s. 6d.

## RELIGION IN CHINA.

By JOSEPH EDKINS, D.D., PEKING.

Containing a Brief Account of the Three Religions of the Chinese, with  
Observations on the Prospects of Christian Conversion amongst that  
People.

"Dr. Edkins has been most careful in noting the varied and often complex phases of opinion, so as to give an account of considerable value of the subject."—*Scotsman*.

"As a missionary, it has been part of Dr. Edkins' duty to study the existing religions in China, and his long residence in the country has enabled him to acquire an intimate knowledge of them as they at present exist."—*Saturday Review*.

"Dr. Edkins' valuable work, of which this is a second and revised edition, has, from the time that it was published, been the standard authority upon the subject of which it treats."—*Nonconformist*.

"Dr. Edkins . . . may now be fairly regarded as among the first authorities on Chinese religion and language."—*British Quarterly Review*.

Third Edition. Post 8vo, pp. xv.-250, cloth, price 7s. 6d.  
**OUTLINES OF THE HISTORY OF RELIGION TO THE  
SPREAD OF THE UNIVERSAL RELIGIONS.**

By C. P. TIELE,  
Doctor of Theology, Professor of the History of Religions in the  
University of Leyden.

Translated from the Dutch by J. ESTLIN CARPENTER, M.A.

"Few books of its size contain the result of so much wide thinking, able and laborious study, or enable the reader to gain a better bird's-eye view of the latest results of investigations into the religions history of nations. As Professor Tiele modestly says, 'In this little book are outlines—pencil sketches, I might say—nothing more.' But there are some men whose sketches from a thumb-nail are of far more worth than an enormous canvas covered with the crude painting of others, and it is easy to see that these pages, full of information, these sentences, cut and perhaps also dry, short and clear, condense the fruits of long and thorough research."—*Scotsman*.

Post 8vo, pp. x.-274, cloth, price 9s.  
**THE LIFE OF THE BUDDHA AND THE EARLY  
HISTORY OF HIS ORDER.**

Derived from Tibetan Works in the Bkah-hgyur and Bstan-hgyur.

Followed by notices on the Early History of Tibet and Khoten.

Translated by W. W. ROCKHILL, Second Secretary U.S. Legation in China.

"The volume bears testimony to the diligence and fulness with which the author has consulted and tasted the ancient documents bearing upon his remarkable subject."—*Times*.

"Will be appreciated by those who devote themselves to those Buddhist studies which have of late years taken in these Western regions so remarkable a development. Its matter possesses a special interest as being derived from ancient Tibetan works, some portions of which, here analysed and translated, have not yet attracted the attention of scholars. The volume is rich in ancient stories bearing upon the world's renovation and the origin of castes, as recorded in these venerable authorities."—*Daily News*.

Third Edition. Post 8vo, pp. viii.-464, cloth, price 16s.  
**THE SANKHYA APHORISMS OF KAPILA,**

With Illustrative Extracts from the Commentaries.

Translated by J. R. BALLANTYNE, LL.D., late Principal of the Benares College.

Edited by FITZEDWARD HALL.

"The work displays a vast expenditure of labour and scholarship, for which students of Hindoo philosophy have every reason to be grateful to Dr. Hall and the publishers."—*Calcutta Review*.

In Two Volumes, post 8vo, pp. cviii.-242, and viii.-370, cloth, price 24s.

Dedicated by permission to H.R.H. the Prince of Wales.

**BUDDHIST RECORDS OF THE WESTERN WORLD,**

Translated from the Chinese of Hiuen Tsiang (A.D. 629).

By SAMUEL BEAL, B.A.,

(Trin. Coll., Camb.); R.N. (Retired Chaplain and N.I.); Professor of Chinese, University College, London; Rector of Wark, Northumberland, &c.

An eminent Indian authority writes respecting this work:—"Nothing more can be done in elucidating the History of India until Mr. Beal's translation of the 'Si-yu-ki' appears."

"It is a strange freak of historical preservation that the best account of the condition of India at that ancient period has come down to us in the books of travel written by the Chinese pilgrims, of whom Hwen Tsiang is the best known."—*Times*.

"We are compelled at this stage to close our brief and inadequate notice of a book for easy access to which Orientalists will be deeply grateful to the able translator."—*Literary World*.

Post 8vo, pp. xlviii.-398, cloth, price 12s.

**THE ORDINANCES OF MANU.**

Translated from the Sanskrit, with an Introduction.

By the late A. C. BURNELL, Ph.D., C.I.E.

Completed and Edited by E. W. HOPKINS, Ph.D.,  
of Columbia College, N.Y.

"This work is full of interest; while for the student of sociology and the science of religion it is full of importance. It is a great boon to get so notable a work in so accessible a form, admirably edited, and competently translated."—*Scotsman*.

"Few men were more competent than Burnell to give us a really good translation of this well-known law book, first rendered into English by Sir William Jones. Burnell was not only an independent Sanskrit scholar, but an experienced lawyer, and he joined to these two important qualifications the rare faculty of being able to express his thoughts in clear and trenchant English. . . . We ought to feel very grateful to Dr. Hopkins for having given us all that could be published of the translation left by Burnell."—F. MAX MÜLLER in the *Academy*.

---

Post 8vo, pp. xii.-234, cloth, price 9s.

**THE LIFE AND WORKS OF ALEXANDER  
CSOMA DE KOROS,**

Between 1819 and 1842. With a Short Notice of all his Published and Unpublished Works and Essays. From Original and for most part Unpublished Documents.

By THEODORE DUKA, M.D., F.R.C.S. (Eng.), Surgeon-Major  
H.M.'s Bengal Medical Service, Retired, &c.

"Not too soon have Messrs. Trübner added to their valuable Oriental Series a history of the life and works of one of the most gifted and devoted of Oriental students, Alexander Csoma de Koros. It is forty-three years since his death, and though an account of his career was demanded soon after his decease, it has only now appeared in the important memoir of his compatriot, Dr. Duka."—*Bookseller*.

---

In Two Volumes, post 8vo, pp.                      and                      , cloth, price                      .

**MISCELLANEOUS ESSAYS**

ON SUBJECTS CONNECTED WITH THE

**MALAY PENINSULA AND THE INDIAN ARCHIPELAGO.**

Reprinted from "Dalrymple's Oriental Repertory," "Asiatick Researches,"  
and the "Journal of the Asiatic Society of Bengal."

---

Post 8vo, pp. xii.-72, cloth, price 5s.

**THE SATAKAS OF BHARTRIHARI.**

Translated from the Sanskrit

By the REV. B. HALE WORTHAM, M.R.A.S.,  
Rector of Eggesford, North Devon.

Bhartrihari is believed to have lived in the first or second century A.D. He was a celebrated poet and grammarian, and is best known by his three "Satakas, or Centuries of Verses:" 1. "The Srīngara Sataka." 2. "The Nīti Sataka." 3. "Vairāgya Sataka."

---

LONDON: TRÜBNER & CO., 57 AND 59 LUDGATE HILL.



*The following Catalogue is only inserted in order to make the volume of sufficient thickness, so that it can be lettered on the back uniformly with the other volumes of the "Oriental Series."*



A

# CATALOGUE OF IMPORTANT WORKS,

PUBLISHED BY

TRÜBNER & CO.

57 AND 59 LUDGATE HILL.

- 
- ABEL.**—LINGUISTIC ESSAYS. By Carl Abel. CONTENTS: Language as the Expression of National Modes of Thought—The Conception of Love in some Ancient and Modern Languages—The English Verbs of Command—The Discrimination of Synonyms—Philological Methods—The Connection between Dictionary and Grammar—The Possibility of a Common Literary Language for the Slay Nations—Coptic Intensification—The Origin of Language—The Order and Position of Words in the Latin Sentence. Post 8vo; pp. xii. and 282, cloth. 1882. 9s.
- ABEL.**—SLAVIC AND LATIN. Ilchester Lectures on Comparative Lexicography. Delivered at the Taylor Institution, Oxford. By Carl Abel, Ph.D. Post 8vo, pp. vi.—124, cloth. 1883. 5s.
- ABRAHAM.**—A MANUAL OF SCRIPTURE HISTORY FOR USE IN JEWISH SCHOOLS AND FAMILIES. By L. B. Abrahams, B.A., Principal Assistant Master, Jews' Free School. With Map and Appendices. Third Edition. Crown 8vo, pp. viii. and 152, cloth. 1883. 1s. 6d.
- AGASSIZ.**—AN ESSAY ON CLASSIFICATION. By Louis Agassiz. 8vo, pp. vii. and 381, cloth. 1859. 12s.
- AHLWARDT.**—THE DIVANS OF THE SIX ANCIENT ARABIC POETS, ENNÂBIGA, 'ANTARA, THARAF, ZUHAYR, 'ALQUAMA, and IMRUULQUAIS; chiefly according to the MSS. of Paris, Gotha, and Leyden, and the Collection of their Fragments, with a List of the various Readings of the Text. Edited by W. Ahlwardt, Professor of Oriental Languages at the University of Greifswald. Demy 8vo, pp. xxx. and 340, sewed. 1870. 12s.
- AHN.**—PRACTICAL GRAMMAR OF THE GERMAN LANGUAGE. By Dr. F. Ahn. A New Edition. By Dr. Dawson Turner, and Prof. F. L. Weinmann. Crown 8vo, pp. cxii. and 430, cloth. 1878. 3s. 6d.
- AHN.**—NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE GERMAN LANGUAGE. By Dr. F. Ahn. First and Second Course. Bound in 1 vol. 12mo, pp. 86 and 120, cloth. 1866. 3s.
- AHN.**—KEY to Ditto. 12mo, pp. 40, sewed. 8d.
- AHN.**—MANUAL OF GERMAN AND ENGLISH CONVERSATIONS, or Vade Mecum for English Travellers. 12mo, pp. x. and 137, cloth. 1875. 1s. 6d.

- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE FRENCH LANGUAGE.** By Dr. F. Ahn. First Course and Second Course. 12mo, cloth. Each 1s. 6d. The Two Courses in 1 vol. 12mo, pp. 114 and 170, cloth. 1865. 3s.
- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE FRENCH LANGUAGE.** Third Course, containing a French Reader, with Notes and Vocabulary. By H. W. Ehrlich. 12mo, pp. viii. and 125, cloth. 1866. 1s. 6d.
- AHN.**—**MANUAL OF FRENCH AND ENGLISH CONVERSATIONS, FOR THE USE OF SCHOOLS AND TRAVELLERS.** By Dr. F. Ahn. 12mo, pp. viii. and 200, cloth. 1862. 2s. 6d.
- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE ITALIAN LANGUAGE.** By Dr. F. Ahn. First and Second Course. 12mo, pp. 198, cloth. 1872. 3s. 6d.
- AHN.**—**NEW, PRACTICAL, AND EASY METHOD OF LEARNING THE DUTCH LANGUAGE,** being a complete Grammar, with Selections. By Dr. F. Ahn. 12mo, pp. viii. and 166, cloth. 1862. 3s. 6d.
- AHN.**—**AHN'S COURSE.** Latin Grammar for Beginners. By W. Ihne, Ph.D. 12mo, pp. vi. and 184, cloth. 1864. 3s.
- ALABASTER.**—**THE WHEEL OF THE LAW:** Buddhism illustrated from Siamese Sources by the Modern Buddhist, a Life of Buddha, and an Account of the Phra Bat. By Henry Alabaster, Esq., Interpreter of Her Majesty's Consulate-General in Siam. Demy 8vo, pp. lviii. and 324, cloth. 1871. 14s.
- ALI.**—**THE PROPOSED POLITICAL, LEGAL, AND SOCIAL REFORMS IN THE OTTOMAN EMPIRE AND OTHER MOHAMMEDAN STATES.** By Moulavi Cherâgh Ali, H.H. the Nizam's Civil Service. Demy 8vo, pp. liv. and 184, cloth. 1883. 8s.
- ALLAN-FRASER.**—**CHRISTIANITY AND CHURCHISM.** By Patrick Allan-Fraser. Second (revised and enlarged) Edition. Crown 8vo, pp. 52, cloth. 1884. 1s.
- ALLEN.**—**THE COLOUR SENSE.** See English and Foreign Philosophical Library, Vol. X.
- ALLIBONE.**—**A CRITICAL DICTIONARY OF ENGLISH LITERATURE AND BRITISH AND AMERICAN AUTHORS (LIVING AND DECEASED).** From the Earliest Accounts to the latter half of the 19th century. Containing over 46,000 Articles (Authors), with 40 Indexes of subjects. By S. A. Allibone. In 3 vols. royal 8vo, cloth. £5. 8s.
- ALTHAUS.**—**THE SPAS OF EUROPE.** By Julius Althaus, M.D. 8vo, pp. 516, cloth. 1862. 7s. 6d.
- AMATEUR MECHANIC'S WORKSHOP (THE).** A Treatise containing Plain and Concise Directions for the Manipulation of Wood and Metals; including Casting, Forging, Brazing, Soldering, and Carpentry. By the Author of "The Lathe and its Uses." Sixth Edition. Demy 8vo, pp. vi. and 148, with Two Full-Page Illustrations, on toned paper and numerous Woodcuts, cloth. 1880. 6s.
- AMATEUR MECHANICAL SOCIETY.**—**JOURNAL OF THE AMATEUR MECHANICAL SOCIETY.** 8vo. Vol. i. pp. 344 cloth. 1871-72. 12s. Vol. ii. pp. vi. and 290, cloth. 1873-77. 12s. Vol. iii. pp. iv. and 246, cloth. 1878-79. 12s. 6d.
- AMERICAN ALMANAC AND TREASURY OF FACTS, STATISTICAL, FINANCIAL, AND POLITICAL.** Edited by Ainsworth R. Spofford, Librarian of Congress. Crown 8vo, cloth. Published yearly. 1878-1884. 7s. 6d. each.
- AMERY.**—**NOTES ON FORESTRY.** By C. F. Amery, Deputy Conservator N.W. Provinces, India. Crown 8vo, pp. viii. and 120, cloth. 1875. 5s.
- AMBERLEY.**—**AN ANALYSIS OF RELIGIOUS BELIEF.** By Viscount Amberley. 2 vols. demy 8vo, pp. xvi. and 496 and 512, cloth. 1876. 30s.
- AMONGST MACHINES.** A Description of Various Mechanical Appliances used in the Manufacture of Wood, Metal, and other Substances. A Book for Boys, copiously Illustrated. By the Author of "The Young Mechanic." Second Edition. Imperial 16mo, pp. viii. and 336, cloth. 1878. 7s. 6d.

- ANDERSON.**—PRACTICAL MERCANTILE CORRESPONDENCE. A Collection of Modern Letters of Business, with Notes, Critical and Explanatory, and an Appendix, containing a Dictionary of Commercial Technicalities, pro forma Invoices, Account Sales, Bills of Lading, and Bills of Exchange; also an Explanation of the German Chain Rule. 24th Edition, revised and enlarged. By William Anderson. 12mo, pp. 288, cloth. 5s.
- ANDERSON and TUGMAN.**—MERCANTILE CORRESPONDENCE, containing a Collection of Commercial Letters in Portuguese and English, with their translation on opposite pages, for the use of Business Men and of Students in either of the Languages, treating in modern style of the system of Business in the principal Commercial Cities of the World. Accompanied by pro forma Accounts, Sales, Invoices, Bills of Lading, Drafts, &c. With an Introduction and copious Notes. By William Anderson and James E. Tugman. 12mo, pp. xi. and 193, cloth. 1867. 6s.
- APEL.**—PROSE SPECIMENS FOR TRANSLATION INTO GERMAN, with copious Vocabularies and Explanations. By H. Apel. 12mo, pp. viii. and 246, cloth. 1862. 4s. 6d.
- APPLETON (Dr.)**—LIFE AND LITERARY RELIQUIS. See English and Foreign Philosophical Library, Vol. XIII.
- ARAGO.**—LES ARISTOCRATES. A Comedy in Verse. By Etienne Arago. Edited, with English Notes and Notice on Etienne Arago, by the Rev. E. P. H. Brette, B. D., Head Master of the French School, Christ's Hospital, Examiner in the University of London. Fcap. 8vo, pp. 244, cloth. 1868. 4s.
- ARMITAGE.**—LECTURES ON PAINTING: Delivered to the Students of the Royal Academy. By Edward Armitage, R.A. Crown 8vo, pp. 256, with 29 Illustrations, cloth. 1883. 7s. 6d.
- ARNOLD.**—INDIAN IDYLLS. From the Sanskrit of the Mahābhārata. By Edwin Arnold, C.S.I., &c. Crown 8vo, pp. xii. and 282, cloth. 1883. 7s. 6d.
- ARNOLD.**—PEARLS OF THE FAITH; or, Islam's Rosary: being the Ninety-nine beautiful names of Allah. With Comments in Verse from various Oriental sources as made by an Indian Mussulman. By Edwin Arnold, C.S.I., &c. Third Edition. Crown 8vo, pp. xvi. and 320, cloth. 1884. 7s. 6d.
- ARNOLD.**—THE LIGHT OF ASIA; or, THE GREAT RENUNCIATION (Mahābhinish-kramana). Being the Life and Teaching of Gautama, Prince of India, and Founder of Buddhism (as told in verse by an Indian Buddhist). By Edwin Arnold, M.A., &c. Twenty-fifth Edition. Crown 8vo, pp. xvi. and 240, limp parchment. 1885. 3s. 6d. Library Edition. 1883. 7s. 6d. Illustrated Edition. Small 4to, pp. xx.-196, cloth. 1884. 21s.
- ARNOLD.**—THE SECRET OF DEATH: Being a Version, in a popular and novel form, of the Katha Upanishad, from the Sanskrit. With some Collected Poems. By Edwin Arnold, M.A., &c. Third Edition. Crown 8vo. pp. viii.-406, cloth. 1885. 7s. 6d.
- ARNOLD.**—THE SONG CELESTIAL; or, BHAGAVAD-GITĀ (from the Mahābhārata). Being a Discourse between Arjuna, Prince of India, and the Supreme Being under the form of Krishna. Translated from the Sanskrit Text. By Edwin Arnold, M.A. Second Edition, crown 8vo, pp. 192, cloth. 1885. 5s.
- ARNOLD.**—THE ILIAD AND ODYSSEY OF INDIA. By Edwin Arnold, M.A., F.R.G.S., &c., &c. Fcap. 8vo, pp. 24, sewed. 1s.
- ARNOLD.**—A SIMPLE TRANSLITERAL GRAMMAR OF THE TURKISH LANGUAGE. Compiled from Various Sources. With Dialogues and Vocabulary. By Edwin Arnold, M.A., C.S.I., F.R.G.S. Post 8vo, pp. 80, cloth. 1877. 2s. 6d.
- ARNOLD.**—INDIAN POETRY. See Trübner's Oriental Series.
- ARTHUR.**—THE COPARCENERS: Being the Adventures of two Heiresses. By F. Arthur. Crown 8vo, pp. iv.-312, cloth. 1885. 10s. 6d.
- ARTOM.**—SERMONS. By the Rev. B. Artom, Chief Rabbi of the Spanish and Portuguese Congregations of England. First Series. Second Edition. Crown 8vo, pp. viii. and 314, cloth. 1876. 6s.

**ASIATIC SOCIETY OF BENGAL.** List of Publications on application.

**ASIATIC SOCIETY.**—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, from the Commencement to 1863. First Series, complete in 20 Vols. 8vo, with many Plates. £10, or in parts from 4s. to 6s. each.

**ASIATIC SOCIETY.**—JOURNAL OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND. New Series. 8vo. Stitched in wrapper. 1864-84.

Vol. I., 2 Parts, pp. iv. and 490, 16s.—Vol. II., 2 Parts, pp. 522, 16s.—Vol. III., 2 Parts, pp. 516, with Photograph, 22s.—Vol. IV., 2 Parts, pp. 521, 16s.—Vol. V., 2 Parts, pp. 463, with 10 full-page and folding Plates, 18s. 6d.—Vol. VI., Part 1, pp. 212, with 2 Plates and a Map, 8s.—Vol. VI. Part 2, pp. 272, with Plate and Map, 8s.—Vol. VII., Part 1, pp. 194, with a Plate, 8s.—Vol. VII., Part 2, pp. 204, with 7 Plates and a Map, 8s.—Vol. VIII., Part 1, pp. 156, with 3 Plates and a Plan, 8s.—Vol. VIII., Part 2, pp. 152, 8s.—Vol. IX., Part 1, pp. 154, with a Plate, 8s.—Vol. IX., Part 2, pp. 292, with 3 Plates, 10s. 6d.—Vol. X., Part 1, pp. 156, with 2 Plates and a Map, 8s.—Vol. X., Part 2, pp. 146, 6s.—Vol. X., Part 3, pp. 204, 8s.—Vol. XI., Part 1, pp. 128, 5s.—Vol. XI., Part 2, pp. 158, with 2 Plates, 7s. 6d.—Vol. XI., Part 3, pp. 250, 8s.—Vol. XII., Part 1, pp. 152, 5s.—Vol. XII., Part 2, pp. 182, with 2 Plates and Map, 6s.—Vol. XII., Part 3, pp. 100, 4s.—Vol. XII., Part 4, pp. x., 152., cxx., 16, 8s.—Vol. XIII., Part 1, pp. 120, 5s.—Vol. XIII., Part 2, pp. 170, with a Map, 8s.—Vol. XIII., Part 3, pp. 178, with a Table, 7s. 6d.—Vol. XIII., Part 4, pp. 232, with a Plate and Table, 10s. 6d.—Vol. XIV., Part 1, pp. 124, with a Table and 2 Plates, 5s.—Vol. XIV., Part 2, pp. 164, with 1 Table, 7s. 6d.—Vol. XIV., Part 3, pp. 206, with 6 Plates, 8s.—Vol. XIV., Part 4, pp. 492, with 1 Plate, 14s.—Vol. XV., Part 1, pp. 136, 6s.; Part 2, pp. 158, with 3 Tables, 5s.; Part 3, pp. 192, 6s.; Part 4, pp. 140, 5s.—Vol. XVI., Part 1, pp. 138, with 2 Plates, 7s. Part 2, pp. 184, with 1 Plate, 9s. Part 3, July 1884, pp. 74-clx., 10s. 6d. Part 4, pp. 132, 8s.—Vol. XVII., Part 1, pp. 144, with 6 Plates, 10s. 6d. Part 2, pp. 194, with a Map, 9s.

**ASPLET.**—THE COMPLETE FRENCH COURSE. Part II. Containing all the Rules of French Syntax, &c., &c. By Georges C. Asplet, French Master, Frome. Fcap. 8vo, pp. xx. and 276, cloth. 1880. 2s. 6d.

**ASTON.**—A Short Grammar of the Japanese Spoken Language. By W. G. Aston, M.A. Third Edition. Crown 8vo, pp. 96, cloth. 1873. 12s.

**ASTON.**—A GRAMMAR OF THE JAPANESE WRITTEN LANGUAGE. By W. G. Aston, M.A., Assistant Japanese Secretary H.B.M.'s Legation, Yedo, Japan. Second Edition. 8vo, pp. 306, cloth. 1877. 28s.

**ASTONISHED AT AMERICA.** BEING CURSORY DEDUCTIONS, &c., &c. By Zigzag. Fcap. 8vo, pp. xvi.-108, boards. 1880. 1s.

#### AUCTORES SANSCRITI.

Vol. I. THE JAIMINIYA-NYĀYA-MĀLĀ-VISTARA. Edited for the Sanskrit Text Society, under the supervision of Theodor Goldstücker. Large 4to, pp. 582, cloth. £3, 13s. 6d.

Vol. II. THE INSTITUTES OF GAUTAMA. Edited, with an Index of Words, by A. F. Stenzler, Ph.D., Prof. of Oriental Languages in the University of Breslau. 8vo, pp. iv. and 78, cloth. 1876. 4s. 6d. Stitched, 3s. 6d.

Vol. III. VAITĀNA SUTRA: THE RITUAL OF THE ATHARVA VEDA. Edited, with Critical Notes and Indices, by Dr. R. Garbe. 8vo, pp. viii. and 120, sewed. 1878. 5s.

Vols. IV. and V.—VARDHAMANA'S GANARATNAMAHODADHI, with the Author's Commentary. Edited, with Critical Notes and Indices, by Julius Eggeling, Ph.D. 8vo. Part I, pp. xii. and 240, wrapper. 1879. 6s. Part II., pp. 240, wrapper. 1881. 6s.

**AUGIER.**—DIANE. A Drama in Verse. By Émile Augier. Edited with English Notes and Notice on Augier. By T. Karcher, LL.B., of the Royal Military Academy and the University of London. 12mo, pp. xiii. and 146, cloth. 1867. 2s. 6d.

**AUSTIN.**—A PRACTICAL TREATISE on the Preparation, Combination, and Application of Calcareous and Hydraulic Limes and Cements. To which is added many useful Recipes for various Scientific, Mercantile, and Domestic Purposes. By James G. Austin, Architect. 12mo, pp. 192, cloth. 1862. 5s.

**AUSTRALIA.**—The publications of the various Australian Government Lists on application.

**AUSTRALIA.**—THE YEAR BOOK OF AUSTRALIA for 1885. Published under the auspices of the Governments of the Australian Colonies. Demy 8vo, pp. 774; with 6 Large Maps; boards. 5s.

- AXON.**—*THE MECHANIC'S FRIEND.* A Collection of Receipts and Practical Suggestions relating to Aquaria, Bronzing, Cements, Drawing, Dyes, Electricity, Gilding, Glass-working, &c. Numerous Woodcuts. Edited by W. E. A. Axon, M.R.S.L., F.S.S. Crown 8vo, pp. xii. and 339, cloth. 1875. 4s. 6d.
- BABA.**—*An Elementary Grammar of the Japanese Language, with Easy Progressive Exercises.* By Tatui Baba. Crown 8vo, pp. xiv. and 92, cloth. 1873. 5s.
- BACON.**—*THE LIFE AND TIMES OF FRANCIS BACON.* Extracted from the Edition of his Occasional Writings by James Spedding. 2 vols. post 8vo, pp. xx., 710, and xiv., 708, cloth. 1878. 21s.
- BADEN-POWELL.**—*PROTECTION AND BAD TIMES,* with Special Reference to the Political Economy of English Colonisation. By George Baden-Powell, M.A., F.R.A.S., F.S.S., Author of "New Homes for the Old Country," &c., &c. 8vo, pp. xii.-376, cloth. 1879. 6s. 6d.
- BADER.**—*THE NATURAL AND MORBID CHANGES OF THE HUMAN EYE, AND THEIR TREATMENT.* By C. Bader. Medium 8vo, pp. viii. and 506, cloth. 1868. 16s.
- BADER.**—*PLATES ILLUSTRATING THE NATURAL AND MORBID CHANGES OF THE HUMAN EYE.* By C. Bader. Six chromo-lithographic Plates, each containing the figures of six Eyes, and four lithographed Plates, with figures of Instruments. With an Explanatory Text of 32 pages. Medium 8vo, in a portfolio. 21s. Price for Text and Atlas taken together, £1, 12s.
- BADLEY.**—*INDIAN MISSIONARY RECORD AND MEMORIAL VOLUME.* By the Rev. B. H. Badley, of the American Methodist Mission. 8vo, pp. xii. and 280, cloth. 1876. 10s. 6d.
- BALFOUR.**—*WAIFS AND STRAYS FROM THE FAR EAST;* being a Series of Disconnected Essays on Matters relating to China. By Frederick Henry Balfour. Demy 8vo, pp. 224, cloth. 1876. 10s. 6d.
- BALFOUR.**—*THE DIVINE CLASSIC OF NAN-HUA;* being the Works of Chuang Tsze, Taoist Philosopher. With an Excursus, and Copious Annotations in English and Chinese. By F. H. Balfour. 8vo, pp. xlviii. and 426, cloth. 1881. 14s.
- BALFOUR.**—*TAOIST TEXTS, Ethical, Political, and Speculative.* By F. H. BALFOUR, Editor of the *North-China Herald.* Imp. 8vo, pp. vi.-118, cloth. 10s. 6d.
- BALL.**—*THE DIAMONDS, COAL, AND GOLD OF INDIA;* their Mode of Occurrences and Distribution. By V. Ball, M.A., F.G.S., of the Geological Survey of India. Fcap. 8vo, pp. viii. and 136, cloth. 1881. 5s.
- BALL.**—*A MANUAL OF THE GEOLOGY OF INDIA.* Part III. Economic Geology. By V. Ball, M.A., F.G.S. Royal 8vo, pp. xx. and 640, with 6 Maps and 10 Plates, cloth. 1881. 10s.
- BALLAD SOCIETY.**—Subscriptions, small paper, one guinea; large paper, two guineas per annum. List of publications on application.
- BALLANTYNE.**—*ELEMENTS OF HINDI AND BRAJ BHAKHA GRAMMAR.* Compiled for the use of the East India College at Haileybury. By James R. Ballantyne. Second Edition. Crown 8vo, pp. 38, cloth. 1868. 5s.
- BALLANTYNE.**—*FIRST LESSONS IN SANSKRIT GRAMMAR;* together with an Introduction to the Hitopadesa. Fourth Edition. By James R. Ballantyne, LL.D., Librarian of the India Office. 8vo, pp. viii. and 110, cloth. 1884. 3s. 6d.
- BALLANTYNE.**—*THE SANKHYA APHORISMS OF KAPILA.* See Trübner's Oriental Series.
- BARANOWSKI.**—*VADE MECUM DE LA LANGUE FRANÇAISE, rédigé d'après les Dictionnaires classiques avec les Exemples de Bonnes Locutions que donne l'Académie Française, on qu'on trouve dans les ouvrages des plus célèbres auteurs.* Par J. J. Baranowski, avec l'approbation de M. E. Littré, Sénateur, &c. Second Edition. 32mo, pp. 224. 1883. Cloth, 2s. 6d.
- BARANOWSKI.**—*ANGLO-POLISH LEXICON.* By J. J. Baranowski, formerly Under-Secretary to the Bank of Poland, in Warsaw. Fcap. 8vo, pp. viii. and 492, cloth. 1883. 6s.

- BARANOWSKI.**—*SŁOWNIK POLSKO-ANGIELSKI.* (Polish-English Lexicon.) By J. J. Baranowski. Fcap. 8vo, pp. iv.-402, cloth. 1884. 6s. 6d.
- BARENTS' RELICS.**—Recovered in the summer of 1876 by Charles L. W. Gardiner, Esq., and presented to the Dutch Government. Described and explained by J. K. J. de Jonge, Deputy Royal Architect at the Hague. Published by command of His Excellency, W. F. Van F.R.P. Taelman Kip, Minister of Marine. Translated, with a Preface, by S. R. Van Campen. With a Map, Illustrations, and a fac-simile of the Scroll. 8vo, pp. 70, cloth. 1877. 5s.
- BARRIERE and CAPENDU.**—*LES FAUX BONSHOMMES*, a Comedy. By Théodore Barrière and Ernest Capendu. Edited, with English Notes and Notice on Barrière, by Professor Ch. Cassal, LL.D., of University College, London. 12mo, pp. xvi. and 304, cloth. 1868. 4s.
- BARTH.**—*THE RELIGIONS OF INDIA.* See Trübner's Oriental Series.
- BARTLETT.**—*DICTIONARY OF AMERICANISMS.* A Glossary of Words and Phrases colloquially used in the United States. By John Russell Bartlett. Fourth Edition, considerably enlarged and improved. 8vo, pp. xlv. and 814, cloth. 1877. 20s.
- BATTYE.**—*WHAT IS VITAL FORCE?* or, a Short and Comprehensive Sketch, including Vital Physics, Animal Morphology, and Epidemics; to which is added an Appendix upon Geology, IS THE DENTRITAL THEORY OF GEOLOGY TENABLE? By Richard Fawcett Battye. 8vo, pp. iv. and 336, cloth. 1877. 7s. 6d.
- BAZLEY.**—*NOTES ON THE EPICYCLOIDAL CUTTING FRAME* of Messrs. Holtzspffel & Co. With special reference to its Compensation Adjustment, and with numerous Illustrations of its Capabilities. By Thomas Sebastian Bazley, M.A. 8vo, pp. xvi. and 192, cloth. Illustrated. 1872. 10s. 6d.
- BAZLEY.**—*THE STARS IN THEIR COURSES: A Twofold Series of Maps*, with a Catalogue, showing how to identify, at any time of the year, all stars down to the 5.6 magnitude, inclusive of Heis, which are clearly visible in English latitudes. By T. S. Bazley, M.A., Author of "Notes on the Epicycloidal Cutting Frame." Atlas folio, pp. 46 and 24, Folding Plates, cloth. 1878. 15s.
- BEAL.**—*A CATENA OF BUDDHIST SCRIPTURES FROM THE CHINESE.* By S. Beal, B.A., Trinity College, Cambridge; a Chaplain in Her Majesty's Fleet, &c. 8vo, pp. xiv. and 436, cloth. 1871. 15s.
- BEAL.**—*THE ROMANTIC LEGEND OF SAKYA BUDDHA.* From the Chinese-Sanskrit. By the Rev. Samuel Beal. Crown 8vo, pp. 408, cloth. 1875. 12s.
- BEAL.**—*DHAMMAPADA.* See Trübner's Oriental Series.
- BEAL.**—*BUDDHIST LITERATURE IN CHINA: Abstract of Four Lectures*, Delivered by Samuel Beal, B.A., Professor of Chinese at University College, London. Demy 8vo, pp. xx. and 186, cloth. 1882. 10s. 6d.
- BEAL.**—*SI-YU-KI.* Buddhist Records of the Western World. See Trübner's Oriental Series.
- BEAMES.**—*OUTLINES OF INDIAN PHILOLOGY.* With a Map showing the Distribution of Indian Languages. By John Beames, M.R.A.S., B.C.S., &c. Second enlarged and revised Edition. Crown 8vo, pp. viii. and 96, cloth. 1868. 5s.
- BEAMES.**—*A COMPARATIVE GRAMMAR OF THE MODERN ARYAN LANGUAGES OF INDIA*, to wit, Hindi, Panjabi, Sindhi, Gujarati, Marathi, Oriya, and Bengali. By John Beames, B.C.S., M.R.A.S., &c., &c. Demy 8vo. Vol. I. On Sounds. Pp. xvi. and 360, cloth. 1872. 16s.—Vol. II. The Noun and the Pronoun. Pp. xii. and 348, cloth. 1875. 16s.—Vol. III. The Verb. Pp. xii. and 316, cloth. 1879. 16s.
- BELLEW.**—*FROM THE INDUS TO THE TIGRIS.* A Narrative of a Journey through Balochistan, Afghanistan, Khorassan, and Iran in 1872; together with a Synoptical Grammar and Vocabulary of the Brahoe Language, and a Record of the Meteorological Observations on the March from the Indus to the Tigris. By Henry Walter Bellew, C.S.I., Surgeon, B.S.C. 8vo, pp. viii. and 496, cloth. 1874. 14s.



- BELLEW.**—KASHMIR AND KASHGAR; a Narrative of the Journey of the Embassy to Kashghar in 1873-74. By H. W. Bellew, C.S.I. Demy 8vo, pp. xxxii. and 420, cloth. 1875. 16s.
- BELLEW.**—THE RACES OF AFGHANISTAN. Being a Brief Account of the Principal Nations Inhabiting that Country. By Surgeon-Major H. W. Bellew, C.S.I., late on Special Political Duty at Kabul. 8vo, pp. 124, cloth. 1880. 7s. 6d.
- BELLOWS.**—ENGLISH OUTLINE VOCABULARY for the use of Students of the Chinese, Japanese, and other Languages. Arranged by John Bellows. With Notes on the Writing of Chinese with Roman Letters, by Professor Summers, King's College, London. Crown 8vo, pp. vi. and 368, cloth. 1867. 6s.
- BELLOWS.**—OUTLINE DICTIONARY FOR THE USE OF MISSIONARIES, EXPLORERS, AND STUDENTS OF LANGUAGE. By Max Müller, M.A., Taylorian Professor in the University of Oxford. With an Introduction on the proper use of the ordinary English Alphabet in transcribing Foreign Languages. The Vocabulary compiled by John Bellows. Crown 8vo, pp. xxxi. and 368, limp morocco. 1867. 7s. 6d.
- BELLOWS.**—TOUS LES VERBES. Conjugations of all the Verbs in the French and English Languages. By John Bellows. Revised by Professor Beljame, B.A., LL.B., of the University of Paris, and Official Interpreter to the Imperial Court, and George B. Strickland, late Assistant French Master, Royal Naval School, London. Also a New Table of Equivalent Values of French and English Money, Weights, and Measures. 32mo, 76 Tables, sewed. 1867. 1s.
- BELLOWS.**—FRENCH AND ENGLISH DICTIONARY FOR THE POCKET. By John Bellows. Containing the French-English and English-French divisions on the same page; conjugating all the verbs; distinguishing the genders by different types; giving numerous aids to pronunciation; indicating the *liaison* or *non-liaison* of terminal consonants; and translating units of weight, measure, and value, by a series of tables differing entirely from any hitherto published. The new edition, which is but six ounces in weight, has been remodelled, and contains many thousands of additional words and renderings. Miniature maps of France, the British Isles. Paris, and London, are added to the Geographical Section. Second Edition. 32mo, pp. 608, roan tuck, or persian without tuck. 1877. 10s. 6d.; morocco tuck, 12s. 6d.
- BENEDIX.**—DER VETTER. Comedy in Three Acts. By Roderich Benedix. With Grammatical and Explanatory Notes by F. Weinmann, German Master at the Royal Institution School, Liverpool, and G. Zimmermann, Teacher of Modern Languages. 12mo, pp. 128, cloth. 1863. 2s. 6d.
- BENFEY.**—A PRACTICAL GRAMMAR OF THE SANSKRIT LANGUAGE, for the use of Early Students. By Theodor Benfey, Professor of Sanskrit in the University of Göttingen. Second, revised, and enlarged Edition. Royal 8vo, pp. viii. and 296, cloth. 1868. 10s. 6d.
- BENTHAM.**—THEORY OF LEGISLATION. By Jeremy Bentham. Translated from the French of Etienne Dumont by R. Hildreth. Fourth Edition. Post 8vo, pp. xv. and 472, cloth. 1882. 7s. 6d.
- BETTS.**—See VALDES.
- BEVERIDGE.**—THE DISTRICT OF BAKARGANJ. Its History and Statistics. By H. Beveridge, B.C.S., Magistrate and Collector of Bakarganj. 8vo, pp. xx. and 460, cloth. 1876. 21s.
- BHANDARKAR.**—EARLY HISTORY OF THE DEKKAN DOWN TO THE MAHOMEDAN CONQUEST. By Ramkrishna Gopal Bhandarkar, M.A., Hon. M.R.A.S., Professor of Oriental Languages, Dekkan College. Written for the *Bombay Gazette*. Royal 8vo, pp. 128, wrapper. 1884. 5s.
- BICKNELL.**—See HAFIZ.
- BIERBAUM.**—HISTORY OF THE ENGLISH LANGUAGE AND LITERATURE.—By F. J. Bierbaum, Ph.D. Crown 8vo, pp. viii. and 270, cloth. 1883. 3s.
- BIGANDET.**—THE LIFE OF GAUDAMA. See Trübner's Oriental Series.

- BILLINGS.**—THE PRINCIPLES OF VENTILATION AND HEATING, and their Practical Application. By John S. Billings, M.D., LL.D. (Edinb.), Surgeon U.S. Army. Demy 8vo, pp. x. and 216, cloth. 1884. 15s.
- BIRCH.**—FASTI MONASTIOR AEVI SAXONICI; or, An Alphabetical List of the Heads of Religious Houses in England previous to the Norman Conquest, to which is prefixed a Chronological Catalogue of Contemporary Foundations. By Walter de Gray Birch. 8vo, pp. vii. and 114, cloth. 1873. 5s.
- BIRD.**—PHYSIOLOGICAL ESSAYS. Drink Craving, Differences in Men, Idiosyncrasy, and the Origin of Disease. By Robert Bird, M.D. Demy 8vo, pp. 246, cloth. 1870. 7s. 6d.
- BIZYENOS.**—ΑΤΘΙΑΕΣ ΑΥΠΑΙ. Poems. By George M. Bizyenos. With Frontispiece Etched by Prof. A. Legros. Royal 8vo, pp. viii.-312, printed on hand-made paper, and richly bound. 1883. £1, 11s. 6d.
- BLACK.**—YOUNG JAPAN, YOKOHAMA AND YEDO. A Narrative of the Settlement and the City, from the Signing of the Treaties in 1858 to the Close of 1879; with a Glance at the Progress of Japan during a Period of Twenty-one Years. By J. R. Black, formerly Editor of the "Japan Herald," &c. 2 vols. demy 8vo, pp. xviii. and 418; xiv. and 522, cloth. 1881. £2, 2s.
- BLACKET.**—RESEARCHES INTO THE LOST HISTORIES OF AMERICA; or, The Zodiac shown to be an Old Terrestrial Map, in which the Atlantic Isle is delineated; so that Light can be thrown upon the Obscure Histories of the Earthworks and Ruined Cities of America. By W. S. Blacket. Illustrated by numerous Engravings. 8vo, pp. 336, cloth. 1883. 10s. 6d.
- BLADES.**—SHAKSPEARE AND TYPOGRAPHY. Being an Attempt to show Shakspeare's Personal Connection with, and Technical Knowledge of, the Art of Printing; also Remarks upon some common Typographical Errors, with especial reference to the Text of Shakspeare. By William Blades. 8vo, pp. viii. and 78, with an Illustration, cloth. 1872. 3s.
- BLADES.**—THE BIOGRAPHY AND TYPOGRAPHY OF WILLIAM CAXTON, England's First Printer. By W. Blades. Founded upon the Author's "Life and Typography of William Caxton." Brought up to the Present Date. Elegantly and appropriately printed in demy 8vo, on hand-made paper, imitation old bevelled binding. 1877. £1, 1s. Cheap Edition. Crown 8vo, cloth. 1881. 5s.
- BLADES.**—THE ENEMIES OF BOOKS. By William Blades, Typograph. Crown 8vo, pp. xvi. and 112, parchment wrapper. 1880.
- BLADES.**—AN ACCOUNT OF THE GERMAN MORALITY PLAY ENTITLED DEPOSITIO CORNUTI TYPOGRAPHICI, as Performed in the Seventeenth and Eighteenth Centuries. With a Rhythmical Translation of the German Version of 1648. By William Blades (Typographer). To which is added a Literal Reprint of the unique Original Version, written in Platt Deutsch by Paul de Wise, and printed in 1621. Small 4to, pp. xii.-144, with facsimile Illustrations, in an appropriate binding. 1885. 7s. 6d.
- BLAKEY.**—MEMOIRS OF DR. ROBERT BLAKEY, Professor of Logic and Metaphysics, Queen's College, Belfast. Edited by the Rev. Henry Miller. Crown 8vo, pp. xii. and 252, cloth. 1879. 5s.
- BLEEK.**—REYNARD THE FOX IN SOUTH AFRICA; or, Hottentot Fables and Tales, chiefly Translated from Original Manuscripts in the Library of His Excellency Sir George Grey, K.C.B. By W. H. I. Bleek, Ph.D. Post 8vo, pp. xxvi. and 94, cloth. 1864. 3s. 6d.
- BLEEK.**—A BRIEF ACCOUNT OF BUSHMAN FOLK LORE, and other Texts. By W. H. I. Bleek. Ph.D. Folio, pp. 21, paper. 2s. 6d.
- BLUMHARDT.**—See CHARITABALI.
- BOEHMER.**—See VALDES, and SPANISH REFORMERS.
- BOJESSEN.**—A GUIDE TO THE DANISH LANGUAGE. Designed for English Students. By Mrs. Maria Bojesen. 12mo, pp. 250, cloth. 1863. 5s.

- BOLIA.**—THE GERMAN CALIGRAPHIST: Copies for German Handwriting. By C. Bolia. Ohlong 4to, sewed. 1s.
- BOOLE.**—MESSAGE OF PSYCHIC SCIENCE TO MOTHERS AND NURSES. By Mary Boole. Crown 8vo, pp. xiv. and 266, cloth. 1883. 5s.
- BOTTRELL.**—STORIES AND FOLK-LORE OF WEST CORNWALL. By William Bottrell. With Illustrations by Joseph Blight. Third Series. 8vo, pp. viii. and 200, cloth. 1884. 6s.
- BOY ENGINEERS.**—See under LUKIN.
- BOYD.**—NĀGĀNANDA ; or, the Joy of the Snake World. A Buddhist Drama in Five Acts. Translated into English Prose, with Explanatory Notes, from the Sanskrit of Śā-Harsha-Deva. By Palmer Boyd, B.A., Cambridge. With an Introduction by Professor Cowell. Crown 8vo, pp. xvi. and 100, cloth. 1872. 4s. 6d.
- BRADSHAW.**—DICTIONARY OF BATHING PLACES AND CLIMATIC HEALTH RESORTS. Much Revised and Considerably Enlarged. With a Map in Eleven Colours. Third Edition. Crown 8vo, pp. lxxviii. and 364, cloth. 1884. 2s. 6d.
- BRENTANO.**—ON THE HISTORY AND DEVELOPMENT OF GILDS, AND THE ORIGIN OF TRADE-UNIONS. By Lujo Brentano, of Aschaffenburg, Bavaria, Doctor Juris Utriusque et Philosophiæ. 1. The Origin of Gilds. 2. Religious (or Social) Gilds. 3. Town-Gilds or Gild-Merchants. 4. Craft-Gilds. 5. Trade-Unions. 8vo, pp. xvi. and 136, cloth. 1870. 3s. 6d.
- BRETSCHNEIDER.**—EARLY EUROPEAN RESEARCHES INTO THE FLORA OF CHINA. By E. Bretschneider, M.D., Physician of the Russian Legation at Peking. Demy 8vo, pp. iv. and 194, sewed. 1881. 7s. 6d.
- BRETSCHNEIDER.**—BOTANICON SINICUM. Notes on Chinese Botany, from Native and Western Sources. By E. Bretschneider, M.D. Crown 8vo, pp. 228, wrapper. 1882. 10s. 6d.
- BRETTE.**—FRENCH EXAMINATION PAPERS SET AT THE UNIVERSITY OF LONDON FROM 1839 TO 1871. Arranged and edited by the Rev. P. H. Ernest Brette, B.D. Crown 8vo, pp. viii. and 278, cloth. 3s. 6d.; interleaved, 4s. 6d.
- BRITISH MUSEUM.**—LIST OF PUBLICATIONS OF THE TRUSTEES OF THE BRITISH MUSEUM, on application.
- BROWN.**—THE DERVISHES ; OR, ORIENTAL SPIRITUALISM. By John P. Brown, Secretary and Dragoman of the Legation of the United States of America at Constantinople. Crown 8vo, pp. viii. and 416, cloth, with 24 Illustrations. 1868. 14s.
- BROWN.**—SANSKRIT PROSODY AND NUMERICAL SYMBOLS EXPLAINED. By Charles Philip Brown, M.R.A.S., Author of a Telugu Dictionary, Grammar, &c., Professor of Telugu in the University of London. 8vo, pp. viii. and 56, cloth. 1869. 3s. 6d.
- BROWNE.**—HOW TO USE THE OPHTHALMOSCOPE ; being Elementary Instruction in Ophthalmoscopy. Arranged for the use of Students. By Edgar A. Browne, Surgeon to the Liverpool Eye and Ear Infirmary, &c. Second Edition. Crown 8vo, pp. xi. and 108, with 35 Figures, cloth. 1883. 3s. 6d.
- BROWNE.**—A BĀNGĀLĪ PRIMER, in Roman Character. By J. F. Browne, B.C.S. Crown 8vo, pp. 32, cloth. 1881. 2s.
- BROWNE.**—A HINDI PRIMER IN ROMAN CHARACTER. By J. F. Browne, B.C.S. Crown 8vo, pp. 36, cloth. 1882. 2s. 6d.
- BROWNE.**—AN URIYĀ PRIMER IN ROMAN CHARACTER. By J. F. Browne, B.C.S. Crown 8vo, pp. 32, cloth. 1882. 2s. 6d.
- BROWNING SOCIETY'S PAPERS.**—Demy 8vo, wrappers. 1881-84. Part I., pp. 116. 10s. Bibliography of Robert Browning from 1833-81. Part II., pp. 142. 10s. Part III., pp. 168. 10s. Part IV., pp. 148. 10s. Part V., pp. 10s.
- BROWNING'S POEMS, ILLUSTRATIONS TO.** 4to, boards. Parts I. and II. 10s. each.

**BRUNNOW.**—*See* SCHEFFEL.

**BRUNTON.**—*MAP OF JAPAN.* See under JAPAN.

**BUDGE.**—*ARCHAIC CLASSICS.* Assyrian Texts; being Extracts from the Annals of Shalmaneser II., Sennacherib, and Assur-Bani-Pal. With Philological Notes. By Ernest A. Budge, B.A., M.R.A.S., Assyrian Exhibitioner, Christ's College, Cambridge. Small 4to, pp. viii. and 44, cloth. 1880. 7s. 6d.

**BUDGE.**—*HISTORY OF ESARHADDON.* See Trübner's Oriental Series.

**BUNYAN.**—*SCENES FROM THE PILGRIM'S PROGRESS.* By. R. B. Rutter. 4to, pp. 142, boards, leather back. 1882. 5s.

**BURGESS:**—

*ARCHAEOLOGICAL SURVEY OF WESTERN INDIA:*—

*REPORT OF THE FIRST SEASON'S OPERATIONS IN THE BELGÂM AND KALADI DISTRICTS.* January to May 1874. By Jamea Burgess, F.R.G.S. With 56 Photographs and Lithographic Plates. Royal 4to, pp. viii. and 45; half bound. 1875. £2, 2s.

*REPORT ON THE ANTIQUITIES OF KÂTHIÂWÂD AND KACHH,* being the result of the Second Season's Operations, of the Archæological Survey of Western India, 1874-75. By James Burgess, F.R.G.S. Royal 4to, pp. x. and 242, with 74 Plates; half bound. 1876. £3, 3s.

*REPORT ON THE ANTIQUITIES IN THE BIDAR AND AURANGABAD DISTRICTS,* in the Territories of His Highness the Nizam of Haiderabad, being the result of the Third Season's Operations of the Archæological Survey of Western India, 1875-76. By James Burgess, F.R.G.S., M.R.A.S., Archæological Surveyor and Reporter to Government, Western India. Royal 4to, pp. viii. and 138, with 63 Photographic Plates; half bound. 1878. £2, 2s.

*REPORT ON THE BUDDHIST CAVE TEMPLES AND THEIR INSCRIPTIONS;* containing Views, Plans, Sections, and Elevation of Façades of Cave Temples; Drawings of Architectural and Mythological Sculptures; Facsimiles of Inscriptions, &c.; with Descriptive and Explanatory Text, and Translations of Inscriptions, &c., &c. By Jamea Burgess, LL.D., F.R.G.S., &c. Royal 4to, pp. x. and 140, with 86 Plates and Woodcuts; half-bound. } 2 Vols. 1883. £6, 6s.

*REPORT ON ELURA CAVE TEMPLES, AND THE BRAHMANICAL AND JAINA CAVES IN WESTERN INDIA.* By James Burgess, LL.D., F.R.G.S., &c. Royal 4to, pp. viii. and 90, with 66 Plates and Woodcuts; half-bound.

**BURMA.**—*THE BRITISH BURMA GAZETTEER.* Compiled by Major H. R. Spearman, under the direction of the Government of India. 2 vols. 8vo, pp. 764 and 878, with 11 Photographs, cloth. 1880. £2, 10s.

**BURMA.**—*HISTORY OF.* See Trübner's Oriental Series, page 70.

**BURNE.**—*SHERPESHIRE FOLK-LORE.* A Sheaf of Gleanings. Edited by Charlotte S. Burne, from the Collections of Georgina F. Jackson. Demy 8vo. Part I., pp. xvi.-176, wrapper. 1883. 7s. 6d. Part II., pp. 192, wrapper. 1885. 7s. 6d.

**BURNELL.**—*ELEMENTS OF SOUTH INDIAN PALÆOGRAPHY,* from the Fourth to the Seventeenth Century A.D., being an Introduction to the Study of South Indian Inscriptions and MSS. By A. C. Burnell. Second enlarged and improved Edition. 4to, pp. xiv. and 148, Map and 35 Plates, cloth. 1878. £2, 12s. 6d.

**BURNELL.**—*A CLASSIFIED INDEX TO THE SANSKRIT MSS. IN THE PALACE AT TANJORE.* Prepared for the Madras Government. By A. C. Burnell, Ph.D., &c., &c. 4to, stiff wrapper. Part I., pp. iv.-80, Vedio and Technical Literature. Part II., pp. iv.-80, Philosophy and Law. Part III., Drama, Epics, Purāna, and Zāntas; Indices. 1879. 10s. each.

- BURTON.**—**HANDBOOK FOR OVERLAND EXPEDITIONS**; being an English Edition of the "Prairie Traveller," a Handbook for Overland Expeditions. With Illustrations and Itineraries of the Principal Routes between the Mississippi and the Pacific, and a Map. By Captain R. B. Marcy (now General and Chief of the Staff, Army of the Potomac). Edited, with Notes, by Captain Richard F. Burton. Crown 8vo, pp. 270, numerous Woodcuts, Itineraries, and Map, cloth. 1863. 6s. 6d.
- BUTLER.**—**EREWHON**; or, *Over the Range*. By Samuel Butler. Seventh Edition. Crown 8vo, pp. xii. and 244, cloth. 1884. 5s.
- BUTLER.**—**THE FAIR HAVEN**. A Work in Defence of the Miraculous Element in Our Lord's Ministry upon Earth, both as against Rationalistic Impugnors and certain Orthodox Defenders. By the late John Pickard Owen. With a Memoir of the Author by William Bickersteth Owen. By Samuel Butler. Second Edition. Demy 8vo, pp. x. and 248, cloth. 1873. 7s. 6d.
- BUTLER.**—**LIFE AND HABIT**. By Samuel Butler. Second Edition. Crown 8vo, pp. x. and 308, cloth. 1878. 7s. 6d.
- BUTLER.**—**GAVOTTES, MINUETS, FUGUES, AND OTHER SHORT PIECES FOR THE PIANO**. By Samuel Butler, Author of "Erewhon," "Life and Habit," &c. (Op. I. mus.), and Henry Festing Jones (Op. I.)
- BUTLER.**—**EVOLUTION, OLD AND NEW**; or, *The Theories of Buffon, Dr. Erasmus Darwin, and Lamarck, as compared with that of Mr. Charles Darwin*. By Samuel Butler. Second Edition, with an Appendix and Index. Crown 8vo, pp. xii. and 430, cloth. 1882. 10s. 6d.
- BUTLER.**—**UNCONSCIOUS MEMORY: A Comparison between the Theory of Dr. Ewald Hering, Professor of Physiology at the University of Prague, and the "Philosophy of the Unconscious" of Dr. Edward von Hartmann**. With Translations from these Authors, and Preliminary Chapters bearing on, "Life and Habit," "Evolution, New and Old," and Mr. Charles Darwin's edition of Dr. Krause's "Erasmus Darwin." By Samuel Butler. Crown 8vo, pp. viii. and 288, cloth. 1880. 7s. 6d.
- BUTLER.**—**ALPS AND SANCTUARIES OF PIEDMONT AND THE CANTON TICINO**. Profusely Illustrated by Charles Gogin, H. F. Jones, and the Author. By Samuel Butler. Foolscap 4to, pp. viii. and 376, cloth. 1882. 21s.
- BUTLER.**—**SELECTIONS FROM HIS PREVIOUS WORKS**, with Remarks on Mr. G. J. Romanes' recent work, "Mental Evolution in Animals," and "A Psalm of Montreal." By Samuel Butler. Crown 8vo, pp. viii. and 326, cloth. 1884. 7s. 6d.
- BUTLER.**—**THE SPANISH TEACHER AND COLLOQUIAL PHRASE-BOOK**. An Essay and Agreeable Method of acquiring a Speaking Knowledge of the Spanish Language. By Francis Butler. Fcap. 8vo, pp. xviii. and 240, half-roan. 2s. 6d.
- BUTLER.**—**HUNGARIAN POEMS AND FABLES FOR ENGLISH READERS**. Selected and Translated by E. D. Butler, of the British Museum; with Illustrations by A. G. Butler. Foolscap, pp. vi. and 88, limp cloth. 1877. 2s.
- BUTLER.**—**THE LEGEND OF THE WONDROUS HUNT**. By John Arany. With a few Miscellaneous Pieces and Folk-Songs. Translated from the Magyar by E. D. Butler, F.R.G.S. Crown 8vo, pp. viii. and 70. Limp cloth. 2s. 6d.
- CAITHNESS.**—**LECTURES ON POPULAR AND SCIENTIFIC SUBJECTS**. By the Earl of Caithness, F.R.S. Delivered at various times and places. Second enlarged Edition. Crown 8vo, pp. 174, cloth. 1879. 2s. 6d.
- CALCUTTA REVIEW.**—**SELECTIONS FROM NOS. I.-XXXVII.** 5s. each.
- CALDER.**—**THE COMING ERA**. By A. Calder, Officer of the Legion of Honour, and Author of "The Man of the Future." 8vo, pp. 422, cloth. 1879. 10s. 6d.
- CALDWELL.**—**A COMPARATIVE GRAMMAR OF THE DRAVIDIAN OR SOUTH INDIAN FAMILY OF LANGUAGES**. By the Rev. R. Caldwell, LL.D. A second, corrected, and enlarged Edition. Demy 8vo, pp. 804, cloth. 1875. 28s.
- CALENDARS OF STATE PAPERS.** List on application.

- CALL.—REVERBERATIONS.** Revised. With a chapter from *My Autobiography*. By W. M. W. Call, M.A., Cambridge, Author of "*Lyra Hellenica*," and "*Golden Histories*." Crown 8vo, pp. viii. and 200, cloth. 1875. 4s. 6d.
- CALLAWAY.—NURSERY TALES, TRADITIONS, AND HISTORIES OF THE ZULUS.** In their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. Vol. I., 8vo, pp. xiv. and 378, cloth. 1868. 16s.
- CALLAWAY.—THE RELIGIOUS SYSTEM OF THE AMAZULU.**  
 Part I.—Unkulunkulu; or, The Tradition of Creation as existing among the Amazulu and other Tribes of South Africa, in their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. 8vo, pp. 128, sewed. 1868. 4s.  
 Part II.—Amatongo; or, Ancestor-Worship as existing among the Amazulu, in their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. 8vo, pp. 127, sewed. 1869. 4s.  
 Part III.—Izinyanga Zokubula; or, Divination, as existing among the Amazulu, in their own words, with a Translation into English, and Notes. By the Rev. Canon Callaway, M.D. 8vo, pp. 150, sewed. 1870. 4s.  
 Part IV.—On Medical Magic and Witchcraft. 8vo, pp. 40, sewed, 1s. 6d.
- CAMBRIDGE PHILOLOGICAL SOCIETY (TRANSACTIONS).** Vol. I., from 1872-1880. 8vo, pp. xvi.-420, wrapper. 1881. 15s. Vol. II., for 1881 and 1882. 8vo, pp. viii.-286, wrapper. 1883. 12s.
- CAMERINI.—L'ECO ITALIANO; a Practical Guide to Italian Conversation.** By E. Camerini. With a Vocabulary. 12mo, pp. 98, cloth. 1860. 4s. 6d.
- CAMPBELL.—THE GOSPEL OF THE WORLD'S DIVINE ORDER.** By Douglas Campbell. New Edition. Revised. Crown 8vo, pp. viii. and 364, cloth. 1877. 4s. 6d.
- CANADA.—A GUIDE BOOK TO THE DOMINION OF CANADA.** Containing Information for intending Settlers, with many Illustrations and Map. Published under the Direction of the Government of Canada. Demy 8vo, pp. xiv.-138, thick paper, sewed. 1885. 6d.
- CANDID EXAMINATION OF THEISM.** By Physicus. Post 8vo, pp. xviii. and 198, cloth. 1878. 7s. 6d.
- CANTICUM CANTICORUM,** reproduced in facsimile, from the Scriverius copy in the British Museum. With an Historical and Bibliographical Introduction by I. Ph. Berjeau. Folio, pp. 36, with 16 Tables of Illustrations, vellum. 1860. £2, 2s.
- CAREY.—THE PAST, THE PRESENT, AND THE FUTURE.** By H. C. Carey. Second Edition. 8vo, pp. 474, cloth. 1856. 10s. 6d.
- CARLETTI.—HISTORY OF THE CONQUEST OF TUNIS.** Translated by J. T. Carletti. Crown 8vo, pp. 40, cloth. 1883. 2s. 6d.
- CARNEGIE.—NOTES ON THE LAND TENURES AND REVENUE ASSESSMENTS OF UPPER INDIA.** By P. Carnegie. Crown 8vo, pp. viii. and 136, and forms, cloth. 1874. 6s.
- CATHERINE II., MEMOIRS OF THE EMPRESS.** Written by herself. With a Preface by A. Herzen. Trans. from the French. 12mo, pp. xvi. and 352, bds. 1859. 7s. 6d.
- CATLIN.—O-KEE-PA. A Religious Ceremony; and other Customs of the Mandans.** By George Catlin. With 13 coloured Illustrations. Small 4to, pp. vi. and 52, cloth. 1867. 14s.
- CATLIN.—THE LIFTED AND SUBSIDED ROCKS OF AMERICA,** with their Influence on the Oceanic, Atmospheric, and Land Currents, and the Distribution of Races. By George Catlin. With 2 Maps. Cr. 8vo, pp. xii. and 238, cloth. 1870. 6s. 6d.
- CATLIN.—SHUT YOUR MOUTH AND SAVE YOUR LIFE.** By George Catlin, Author of "*Notes of Travels amongst the North American Indians*," &c., &c. With 29 Illustrations from Drawings by the Author. Eighth Edition, considerably enlarged. Crown 8vo, pp. 106, cloth. 1882. 2s. 6d.

- CAXTON.**—THE BIOGRAPHY AND TYPOGRAPHY OF. See **BLADES**.
- CAXTON CELEBRATION, 1877.**—CATALOGUE OF THE LOAN COLLECTION OF ANTIQUITIES, CURIOSITIES, AND APPLIANCES CONNECTED WITH THE ART OF PRINTING. Edited by G. Bullen, F.S.A. Post 8vo, pp. xx. and 472, cloth, 3s. 6d.
- CAZELLES.**—OUTLINE OF THE EVOLUTION-PHILOSOPHY. By Dr. W. E. Cazelles. Translated from the French by the Rev. O. B. Frothingham. Crown 8vo, pp. 156, cloth. 1875. 3s. 6d.
- CESNOLA.**—SALAMINIA (Cyprus). The History, Treasures, and Antiquities of Salamis in the Island of Cyprus. By A. Palma di Cesnola, F.S.A., &c. With an Introduction by S. Birch, Esq., D.C.L., LL.D., Keeper of the Egyptian and Oriental Antiquities in the British Museum. Royal 8vo, pp. xlviii. and 325, with upwards of 700 Illustrations and Map of Ancient Cyprus, cloth. 1882. 31s. 6d.
- CHALMERS.**—STRUCTURE OF CHINESE CHARACTERS, under 300 Primary Forms after the Shwuh-wan, 100 A.D., and the Phonetic Shwuh-wan, 1833. By J. Chalmers, M.A., LL.D., A.B. Demy 8vo, pp. x. and 200, with two plates, limp cloth. 1882. 12s. 6d.
- CHAMBERLAIN.**—THE CLASSICAL POETRY OF THE JAPANESE. By Basil Hall Chamberlain, Author of "Yeigo Henkaku, Ichiran." Post 8vo, pp. xii. and 228, cloth. 1880. 7s. 6d.
- CHAPMAN.**—CHLOROFORM AND OTHER ANÆSTHETICS : Their History and Use during Childbirth. By John Chapman, M.D. 8vo, pp. 51, sewed. 1859. 1s.
- CHAPMAN.**—DIARRHŒA AND CHOLERA : Their Nature, Origin, and Treatment through the Agency of the Nervous System. By John Chapman, M.D., M.R.C.P., M.R.C.S. 8vo, pp. xix. and 248, cloth. 7s. 6d.
- CHAPMAN.**—MEDICAL CHARITY : its Abuses, and how to Remedy them. By John Chapman, M.D. 8vo, pp. viii. and 108, cloth. 1874. 2s. 6d.
- CHAPMAN.**—SEA-SICKNESS, AND HOW TO PREVENT IT. An Explanation of its Nature and Successful Treatment, through the Agency of the Nervous System, by means of the Spinal Ice Bag ; with an Introduction on the General Principles of Neuro-Therapeutics. By John Chapman, M.D., M.R.C.P., M.R.C.S. Second Edition. 8vo, pp. viii. and 112, cloth. 1868. 3s.
- CHAPTERS ON CHRISTIAN CATHOLICITY.** By a Clergyman. 8vo, pp. 282, cloth. 1878. 5s.
- CHARITABALI (THE),** or, Instructive Biography. By Isvarachandra Vidyasagara. With a Vocabulary of all the Words occurring in the Text. By J. F. Blumhardt, Bengal Lecturer at the University College, London ; and Teacher of Bengali for the Cambridge University. 12mo, pp. 174, cloth. 1884. 5s. The Vocabulary only, 2s. 6d.
- CHARNOCK.**—A GLOSSARY OF THE ESSEX DIALECT. By Richard Stephen Charnock, Ph.D., F.S.A. Fcap, pp. xii. and 64, cloth. 1880. 3s. 6d.
- CHARNOCK.**—PRENOMINA ; or, The Etymology of the Principal Christian Names of Great Britain and Ireland. By R. S. Charnock, Ph.D., F.S.A. Crown 8vo, pp. xvi. and 128, cloth. 1882. 6s.
- CHATTERJEE.** See **PHILLIPS**.
- CHATTOPADHYAYA.**—THE YÂTRÂS ; or, The Popular Dramas of Bengal. By N. Chattopadhyaya. Post 8vo, pp. 50, wrapper. 1882. 2s.
- CHAUCER SOCIETY.**—Subscription, two guineas per annum. List of Publications on application.
- CHILDERS.**—A PALI-ENGLISH DICTIONARY, with Sanskrit Equivalents, and with numerous Quotations, Extracts, and References. Compiled by Robert Cæsar Childers, late of the Ceylon Civil Service. Imperial 8vo, double columns, pp. 648, cloth. 1875. £3. 3s.
- CHILDERS.**—THE MAHAPARINIBBANSUTTA OF THE SUTTA PITAKA. The Pali Text. Edited by the late Professor R. C. Childers. 8vo, pp. 72, limp cloth. 1878. 5s.

- CHINTAMON.**—A COMMENTARY ON THE TEXT OF THE BHAGAVAD-GITĀ; or, The Discourse between Khrishna and Arjuna of Divine Matters. A Sanskrit Philosophical Poem. With a few Introductory Papers. By Hurrychund Chintamon, Political Agent to H. H. the Guicowar Mulhar Rao Maharajah of Baroda. Post 8vo, pp. 118, cloth. 1874. 6s.
- CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND DURING THE MIDDLE AGES.** List on application.
- CLARK.**—MEGHADUTA, THE CLOUD MESSENGER. Poem of Kalidasa. Translated by the late Rev. T. Clark, M.A. Fcap. 8vo, pp. 64, wrapper. 1882. 1s.
- CLARK.**—A FORECAST OF THE RELIGION OF THE FUTURE. Being Short Essays on some important Questions in Religious Philosophy. By W. W. Clark. Post 8vo, pp. xii. and 238, cloth. 1879. 3s. 6d.
- CLARKE.**—TEN GREAT RELIGIONS: An Essay in Comparative Theology. By James Freeman Clarke. Demy 8vo, pp. x. and 528, cloth. 1871. 15s.
- CLARKE.**—TEN GREAT RELIGIONS. Part II., A Comparison of all Religions. By J. F. Clarke. Demy 8vo, pp. xxviii. and 414, cloth. 1883. 10s. 6d.
- CLARKE.**—THE EARLY HISTORY OF THE MEDITERRANEAN POPULATIONS, &c., in their Migrations and Settlements. Illustrated from Autonomous Coins, Gems, Inscriptions, &c. By Hyde Clarke. 8vo, pp. 80, cloth. 1882. 5s.
- CLAUSEWITZ.**—ON WAR. By General Carl von Clausewitz. Translated by Colonel J. J. Graham, from the third German Edition. Three volumes complete in one. Fcap 4to, double columns, pp. xx. and 564, with Portrait of the author, cloth. 1873. 10s. 6d.
- CLEMENT AND HUTTON.**—ARTISTS OF THE NINETEENTH CENTURY AND THEIR WORKS. A Handbook containing Two Thousand and Fifty Biographical Sketches. By Clara Erskine Clement and Lawrence Hutton. Third, Revised Edition. 2 vols. crown 8vo. pp. 844, cloth. 1885. 21s.
- COKE.**—CREEDS OF THE DAY: or, Collated Opinions of Reputable Thinkers. By Henry Coke. In Three Series of Letters. 2 vols. Demy 8vo, pp. 302-324, cloth. 1883. 21s.
- COLEBROOKE.**—THE LIFE AND MISCELLANEOUS ESSAYS OF HENRY THOMAS COLEBROOKE. The Biography by his Son, Sir T. E. Colebrooke, Bart., M.P. 3 vols. Vol. I. The Life. Demy 8vo, pp. xii. and 492, with Portrait and Map, cloth. 1873. 14s. Vols. II. and III. The Essays. A new Edition, with Notes by E. B. Cowell, Professor of Sanskrit in the University of Cambridge. Demy 8vo, pp. xvi. and 544, and x. and 520, cloth. 1873. 28s.
- COLENZO.**—NATAL SERMONS. A Series of Discourses Preached in the Cathedral Church of St Peter's, Maritzburg. By the Right Rev. John William Colenso, D.D., Bishop of Natal. 8vo, pp. viii. and 373, cloth. 1866. 7s. 6d. The Second Series. Crown 8vo, cloth. 1868. 5s.
- COLLINS.**—A GRAMMAR AND LEXICON OF THE HEBREW LANGUAGE, Entitled Sefer Hassoham. By Rabbi Moseh Ben Yitshak, of England. Edited from a MS. in the Bodleian Library of Oxford, and collated with a MS. in the Imperial Library of St. Petersburg, with Additions and Corrections, by G. W. Collins, M.A. Demy 4to, pp. 112, wrapper. 1882. 7s. 6d.
- COLYMBIA.**—Crown 8vo, pp. 260, cloth. 1873. 5s.  
 "The book is amusing as well as clever."—*Athenæum*. "Many exceedingly humorous passages."—*Public Opinion*. "Deserves to be read."—*Scotsman*. "Neatly done."—*Graphic*.  
 "Very amusing."—*Examiner*.
- COMTE.**—THE CATECHISM OF POSITIVE RELIGION: Translated from the French of Auguste Comte. By Richard Congreve. Second Edition. Revised and Corrected, and conformed to the Second French Edition of 1874. Crown 8vo, pp. 316, cloth, 1883. 2s. 6d.
- COMTE.**—THE EIGHT CIRCULARS OF AUGUSTE COMTE. Translated from the French, under the auspices of R. Congreve. Fcap. 8vo, pp. iv. and 90, cloth. 1882. 1s. 6d.



- COMTE.**—PRELIMINARY DISCOURSE ON THE POSITIVE SPIRIT. Prefixed to the "Traité Philosophique d'Astronomie Populaire." By M. Auguste Comte. Translated by W. M. W. Call, M.A., Camb. Crown 8vo, pp. 154, cloth. 1883. 2s. 6d.
- COMTE.**—THE POSITIVE PHILOSOPHY OF AUGUSTE COMTE. Translated and condensed by Harriet Martineau. 2 vols. Second Edition. 8vo, cloth. Vol. I., pp. xxiv. and 400; Vol. II., pp. xiv. and 468. 1875. 25s.
- CONGREVE.**—THE ROMAN EMPIRE OF THE WEST. Four Lectures delivered at the Philosophical Institution, Edinburgh, February 1855, by Richard Congreve, M.A. 8vo, pp. 176, cloth. 1855. 4s.
- CONGREVE.**—ELIZABETH OF ENGLAND. Two Lectures delivered at the Philosophical Institution, Edinburgh, January 1862. By Richard Congreve. 18mo, pp. 114, sewed. 1862. 2s. 6d.
- CONTOPOULOS.**—A LEXICON OF MODERN GREEK-ENGLISH AND ENGLISH MODERN GREEK. By N. Contopoulos. Part I. Modern Greek-English. Part II. English Modern Greek. 8vo, pp. 460 and 582, cloth. 1877. 27s.
- CONWAY.**—THE SACRED ANTHOLOGY: A Book of Ethnical Scriptures. Collected and Edited by Moncure D. Conway. Fifth Edition. Demy 8vo, pp. viii. and 480, cloth. 1876. 12s.
- CONWAY.**—IDOLS AND IDEALS. With an Essay on Christianity. By Moncure D. Conway, M.A., Author of "The Eastern Pilgrimage," &c. Crown 8vo, pp. 352, cloth. 1877. 4s.
- CONWAY.**—EMERSON AT HOME AND ABROAD. See English and Foreign Philosophical Library.
- CONWAY.**—TRAVELS IN SOUTH KENSINGTON. By M. D. Conway. Illustrated. 8vo, pp. 234, cloth. 1882. 12s.
- CONTENTS.**—The South Kensington Museum—Decorative Art and Architecture in England—Bedford Park.
- COOMARA SWAMY.**—THE DATHAVANSA; or, The History of the Tooth Relic of Gotama Buddha, in Pali verse. Edited, with an English Translation, by Mutu Coomara Swamy, F.R.A.S. Demy 8vo, pp. 174, cloth. 1874. 10s. 6d. English Translation. With Notes. pp. 100. 6s.
- COOMARA SWAMY.**—SUTTA NIPATA; or, Dialogues and Discourses of Gotama Buddha (2500 years old). Translated from the original Pali. With Notes and Introduction. By Mutu Coomara Swamy, F.R.A.S. Crown 8vo, pp. xxxvi. and 160, cloth. 1874. 6s.
- COPARCENERS (THE):** Being the Adventures of Two Heiresses. See "Arthur."
- CORNELLIA.** A Novel. Post 8vo, pp. 250, boards. 1863. 1s. 6d.
- COTTA.**—GEOLOGY AND HISTORY. A Popular Exposition of all that is known of the Earth and its Inhabitants in Pre-historic Times. By Bernhard Von Cotta, Professor of Geology at the Academy of Mining, Freiberg, in Saxony. 12mo, pp. iv. and 84, cloth. 1865. 2s.
- COUSIN.**—THE PHILOSOPHY OF KANT. Lectures by Victor Cousin. Translated from the French. To which is added a Biographical and Critical Sketch of Kant's Life and Writings. By A. G. Henderson. Large post 8vo, pp. xciv. and 194, cloth. 1864. 6s.
- COUSIN.**—ELEMENTS OF PSYCHOLOGY: included in a Critical Examination of Locke's Essay on the Human Understanding, and in additional pieces. Translated from the French of Victor Cousin, with an Introduction and Notes. By Caleb S. Henry, D.D. Fourth improved Edition, revised according to the Author's last corrections. Crown 8vo, pp. 568, cloth. 1871. 8s.
- COWELL.**—A SHORT INTRODUCTION TO THE ORDINARY PRAKRIT OF THE SANSKRIT DRAMAS. With a List of Common Irregular Prakrit Words. By E. B. Cowell, Professor of Sanskrit in the University of Cambridge, and Hon. LL.D. of the University of Edinburgh. Crown 8vo, pp. 40, limp cloth. 1875. 3s. 6d.

- COWELL.**—**PRAKRITA-PRAKASA**; or, The Prakrit Grammar of Vararuchi, with the Commentary (Manorama) of Bhamaha; the first complete Edition of the Original Text, with various Readings from a collection of Six MSS. in the Bodleian Library at Oxford, and the Libraries of the Royal Asiatic Society and the East India House; with Copious Notes, an English Translation, and Index of Prakrit Words, to which is prefixed an Easy Introduction to Prakrit Grammar. By Edward Byles Cowell, of Magdalen Hall, Oxford, Professor of Sanskrit at Cambridge. New Edition, with New Preface, Additions, and Corrections. Second Issue. 8vo, pp. xxxi. and 204, cloth. 1868. 14s.
- COWELL.**—**THE SARVADARSANA SAMGRAHA.** See Trübner's Oriental Series.
- COWLEY.**—**POEMS.** By Percy Tunnicliff Cowley. Demy 8vo, pp. 104, cloth. 1881. 5s.
- CRAIG.**—**THE IRISH LAND LABOUR QUESTION**, Illustrated in the History of Ralahine and Co-operative Farming. By E. T. Craig. Crown 8vo, pp. xii. and 202, cloth. 1882. 2s. 6d. Wrappers, 2s.
- CRANBROOK.**—**CREDIBILIA**; or, Discourses on Questions of Christian Faith. By the Rev. James Cranbrook, Edinburgh. Reissue. Post 8vo, pp. iv. and 190, cloth. 1868. 3s. 6d.
- CRANBROOK.**—**THE FOUNDERS OF CHRISTIANITY**; or, Discourses upon the Origin of the Christian Religion. By the Rev. James Cranbrook, Edinburgh. Post 8vo, pp. xii. and 324. 1868. 6s.
- CRAVEN.**—**THE POPULAR DICTIONARY IN ENGLISH AND HINDUSTANI, AND HINDUSTANI AND ENGLISH.** With a Number of Useful Tables. Compiled by the Rev. T. Craven, M.A. 18mo, pp. 430, cloth. 1881. 3s. 6d.
- CRAWFORD.**—**RECOLLECTIONS OF TRAVEL IN NEW ZEALAND AND AUSTRALIA.** By James Coutts Crawford, F.G.S., Resident Magistrate, Wellington, &c., &c. With Maps and Illustrations. 8vo, pp. xvi. and 468, cloth. 1880. 18s.
- CROSLAND.**—**APPARITIONS**; An Essay explanatory of Old Facts and a New Theory. To which are added Sketches and Adventures. By Newton Crosland. Crown 8vo, pp. viii. and 166, cloth. 1873. 2s. 6d.
- CROSLAND.**—**PITH: ESSAYS AND SKETCHES GRAVE AND GAY**, with some Verses and Illustrations. By Newton Crosland. Crown 8vo, pp. 310, cloth. 1881. 5s.
- CROSLAND.**—**THE NEW PRINCIPIA**; or, The Astronomy of the Future. An Essay Explanatory of a Rational System of the Universe. By N. Crosland, Author of "Pith," &c. Foolsap 8vo, pp. 88, cloth limp elegant, gilt edges. 1884. 2s. 6d.
- CROSS.**—**HESPERIDES.** The Occupations, Relaxations, and Aspirations of a Life. By Launcelot Cross, Author of "Characteristics of Leigh Hunt," "Brandon Tower," "Business," &c. Demy 8vo, pp. iv.—486, cloth. 1883. 10s. 6d.
- CSOMA DE KÖRÖS.**—**LIFE OF.** See Trübner's Oriental Series.
- CUMMINS.**—**A GRAMMAR OF THE OLD FRIESIC LANGUAGE.** By A. H. Cummins, A.M. Crown 8vo, pp. x. and 76, cloth. 1881. 3s. 6d.
- CUNNINGHAM.**—**THE ANCIENT GEOGRAPHY OF INDIA. I. The Buddhist Period**, including the Campaigns of Alexander and the Travels of Hwen-Thsang. By Alexander Cunningham, Major-General, Royal Engineers (Bengal Retired). With 13 Maps. 8vo, pp. xx. and 590, cloth. 1870. £1, 8s.
- CUNNINGHAM.**—**THE STUPA OF BHARHUT: A Buddhist Monument ornamented with numerous Sculptures illustrative of Buddhist Legend and History in the Third Century B.C.** By Alexander Cunningham, C.S.I., C.I.E., Maj.-Gen., R.E. (B.R.), Dir.-Gen. Archæol. Survey of India. Royal 8vo, pp. viii. and 144, with 57 Plates, cloth. 1879. £3, 3s.
- CUNNINGHAM.**—**ARCHÆOLOGICAL SURVEY OF INDIA.** Reports from 1862–80. By A. Cunningham, C.S.I., C.I.E., Major-General, R.E. (Bengal Retired), Director-General, Archæological Survey of India. With numerous Plates, cloth, Vols. I.–XI. 10s. each. (Except Vols. VII., VIII., and IX., and also Vols. XII. to XVIII., which are 12s. each.)

- CUSHMAN.**—CHARLOTTE CUSHMAN: Her Letters and Memories of her Life. Edited by her friend, Emma Stebbins. Square 8vo, pp. viii. and 308, cloth. With Portrait and Illustrations. 1879. 12s. 6d.
- CUST.**—LANGUAGES OF THE EAST INDIES. See Trübner's Oriental Series.
- CUST.**—LINGUISTIC AND ORIENTAL ESSAYS. See Trübner's Oriental Series.
- CUST.**—LANGUAGES OF AFRICA. See Trübner's Oriental Series.
- CUST.**—PICTURES OF INDIAN LIFE, Sketched with the Pen from 1852 to 1881. By R. N. Cust, late I.C.S., Hon. Sec. Royal Asiatic Society. Crown 8vo, pp. x. and 346, cloth. With Maps. 1881. 7s. 6d.
- CUST.**—THE SHRINES OF LOURDES, ZARAGOSSA, THE HOLY STAIRS AT ROME, THE HOLY HOUSE OF LORETTO AND NAZARETH, AND ST. ANN AT JERUSALEM. By R. N. Cust, Member of Committees of the Church Missionary Society, and British and Foreign Bible Society. With Four Autotypes from Photographs obtained on the spot. Fcap. 8vo, pp. iv. and 63, stiff wrappers. 1885. 2s.
- DANA.**—A TEXT-BOOK OF GEOLOGY, designed for Schools and Academies. By James D. Dana, LL.D., Professor of Geology, &c., at Yale College. Illustrated. Crown 8vo, pp. vi. and 354, cloth. 1876. 10s.
- DANA.**—MANUAL OF GEOLOGY, treating of the Principles of the Science, with special Reference to American Geological History; for the use of Colleges, Academies, and Schools of Science. By James D. Dana, LL.D. Illustrated by a Chart of the World, and over One Thousand Figures. 8vo, pp. xvi. and 800, and Chart, cl. 21s.
- DANA.**—THE GEOLOGICAL STORY BRIEFLY TOLD. An Introduction to Geology for the General Reader and for Beginners in the Science. By J. D. Dana, LL.D. Illustrated. 12mo, pp. xii. and 264, cloth. 7s. 6d.
- DANA.**—A SYSTEM OF MINERALOGY. Descriptive Mineralogy, comprising the most Recent Discoveries. By J. D. Dana, aided by G. J. Brush. Fifth Edition, re-written and enlarged, and illustrated with upwards of 600 Woodcuts, with three Appendixes and Corrections. Royal 8vo, pp. xlviii. and 892, cloth. £2, 2s.
- DANA.**—A TEXT BOOK OF MINERALOGY. With an Extended Treatise on Crystallography and Physical Mineralogy. By E. S. Dana, on the Plan and with the Co-operation of Professor J. D. Dana. Third Edition, revised. Over 800 Woodcuts and 1 Coloured Plate. 8vo, pp. viii. and 486, cloth. 1879. 18s.
- DANA.**—MANUAL OF MINERALOGY AND LITHOLOGY; Containing the Elements of the Science of Minerals and Rocks, for the Use of the Practical Mineralogist and Geologist, and for Instruction in Schools and Colleges. By J. D. Dana. Fourth Edition, rearranged and rewritten. Illustrated by numerous Woodcuts. Crown 8vo, pp. viii. and 474, cloth. 1882. 7s. 6d.
- DARWIN.**—CHARLES DARWIN: A Paper contributed to the Transactions of the Shropshire Archæological Society. By Edward Woodall. With Portrait and Illustrations. Post 8vo, pp. iv.-64, cloth. 1884. 3s. 6d.
- DATES AND DATA RELATING TO RELIGIOUS ANTHROPOLOGY AND BIBLICAL ARCHÆOLOGY.** (Primæval Period.) 8vo, pp. viii. and 106, cloth. 1876. 5s.
- DAVIDS.**—BUDDHIST BIRTH STORIES. See Trübner's Oriental Series.
- DAVIES.**—HINDU PHILOSOPHY. 2 vols. See Trübner's Oriental Series.
- DAVIS.**—NARRATIVE OF THE NORTH POLAR EXPEDITION, U.S. SHIP *Polaris*, Captain Charles Francis Hall Commanding. Edited under the direction of the Hon. G. M. Robeson, Secretary of the Navy, by Rear-Admiral C. H. Davis, U.S.N. Third Edition. With numerous Steel and Wood Engravings, Photolithographs, and Maps. 4to, pp. 696, cloth. 1881. £1, 8s.
- DAY.**—THE PREHISTORIC USE OF IRON AND STEEL; with Observations on certain matter ancillary thereto. By St. John V. Day, C.E., F.R.S.E., &c. 8vo, pp. xxiv. and 278, cloth. 1877. 12s.
- DE FLANDRE.**—MONOGRAMS OF THREE OR MORE LETTERS, DESIGNED AND DRAWN ON STONE. By C. De Flandre, F.S.A. Scot., Edinburgh. With Indices, showing the place and style or period of every Monogram, and of each individual Letter. 4to, 42 Plates, cloth. 1880. Large paper, £7, 7s.; small paper, £3, 3s.

- DELBRÜCK.**—INTRODUCTION TO THE STUDY OF LANGUAGE: A Critical Survey of the History and Methods of Comparative Philology of the Indo-European Languages. By B. Delbrück. Authorised Translation, with a Preface by the Author. 8vo, pp. 156, cloth. 1882. 5s. Sewed, 4s.
- DELEPIERRE.**—HISTOIRE LITTÉRAIRE DES FOUS. Par Octave Delepierre. Crown 8vo, pp. 184, cloth. 1860. 5s.
- DELEPIERRE.**—MACARONEANA ANDRA; overum Nouveaux Mélanges de Littérature Macaronique. Par Octave Delepierre. Small 4to, pp. 180, printed by Whittingham, and handsomely bound in the Roxburghe style. 1862. 10s. 6d.
- DELEPIERRE.**—ANALYSE DES TRAVAUX DE LA SOCIÉTÉ DES PHILOBIBLON DE LONDRES. Par Octave Delepierre. Small 4to, pp. viii. and 134, bound in the Roxburghe style. 1862. 10s. 6d.
- DELEPIERRE.**—REVUE ANALYTIQUE DES OUVRAGES ÉCRITS EN CENTONS, depuis les Temps Anciens, jusqu'au dixième Siècle. Par un Bibliophile Belge. Small 4to, pp. 508, stiff covers. 1868. £1. 10s.
- DELEPIERRE.**—TABLEAU DE LA LITTÉRATURE DU CENTON, CHEZ LES ANCIENS ET CHEZ LES MODERNES. Par Octave Delepierre. 2 vols, small 4to, pp. 324 and 318. Paper cover. 1875. £1. 1s.
- DELEPIERRE.**—L'ENFER: Essai Philosophique et Historique sur les Légendes de la Vie Future. Par Octave Delepierre. Crown 8vo, pp. 160, paper wrapper. 1876. 6s. Only 250 copies printed.
- DENNYS.**—A HANDBOOK OF THE CANTON VERNACULAR OF THE CHINESE LANGUAGE. Being a Series of Introductory Lessons for Domestic and Business Purposes. By N. B. Dennys, M.R.A.S., &c. Royal 8vo, pp. iv. and 228, cloth. 1874. 30s.
- DENNYS.**—A HANDBOOK OF MALAY COLLOQUIAL, as spoken in Singapore, being a Series of Introductory Lessons for Domestic and Business Purposes. By N. B. Dennys, Ph.D., F.B.G.S., M.R.A.S. Impl. 8vo, pp. vi. and 204, cloth. 1878. 21s.
- DENNYS.**—THE FOLK-LORE OF CHINA, AND ITS AFFINITIES WITH THAT OF THE ARYAN AND SEMITIC RACES. By N. B. Dennys, Ph.D., F.R.G.S., M.R.A.S. 8vo, pp. 166, cloth. 1876. 10s. 6d.
- DE VALDES.**—See VALDES.
- DE VINNE.**—THE INVENTION OF PRINTING: A Collection of Texts and Opinions. Description of Early Prints and Playing Cards, the Block-Books of the Fifteenth Century, the Legend of Lourens Janszoon Coster of Haarlem, and the Works of John Gutenberg and his Associates. Illustrated with Fac-similes of Early Types and Woodcuts. By Theo. L. De Vinne. Second Edition. In royal 8vo, elegantly printed, and bound in cloth, with embossed portraits, and a multitude of Fac-similes and Illustrations. 1877. £1 1s.
- DICKSON.**—WHO WAS SCOTLAND'S FIRST PRINTER? Ane Compendious and breue Tractate, in Commendation of Androw Myllar. Compylit be Robert Dickson, F.S.A. Scot. Fcap. 8vo, pp. 24, parchment wrapper. 1881. 1s.
- DOBSON.**—MONOGRAPH OF THE ASIATIC CHIROPTERA, and Catalogue of the Species of Bats in the Collection of the Indian Museum, Calcutta. By G. E. Dobson, M.A., M.B., F.L.S., &c. 8vo, pp. viii. and 228, cloth. 1876. 12s.
- D'ORSEY.**—A PRACTICAL GRAMMAR OF PORTUGUESE AND ENGLISH, exhibiting in a Series of Exercises, in Double Translation, the Idiomatic Structure of both Languages, as now written and spoken. Adapted to Ollendorff's System by the Rev. Alexander J. D. D'Orsey, of Corpus Christi College, Cambridge, and Lecturer on Public Reading and Speaking at King's College, London. Third Edition. 12mo, pp. viii. and 298, cloth. 1868. 7s.
- DOUGLAS.**—CHINESE-ENGLISH DICTIONARY OF THE VERNACULAR OR SPOKEN LANGUAGE OF AMOY, with the principal variations of the Chang-Chew and Chin-Chew Dialects. By the Rev. Carstairs Douglas, M.A., LL.D., Glasg., Missionary of the Presbyterian Church in England. High quarto, double columns, pp. 632, cloth. 1873. £3. 3s.
- DOUGLAS.**—CHINESE LANGUAGE AND LITERATURE. Two Lectures delivered at the Royal Institution, by R. K. Douglas, of the British Museum, and Professor of Chinese at King's College. Crown 8vo, pp. 118, cloth. 1875. 5s.

- DOUGLAS.**—THE LIFE OF JENGHIZ KHAN. Translated from the Chinese. With an Introduction. By Robert K. Douglas, of the British Museum, and Professor of Chinese at King's College. Crown 8vo, pp. xxxvi. and 106. cloth. 1877. 5s.
- DOUGLAS.**—POEMS: Lyrical and Dramatic. By Evelyn Douglas. Foolscap 8vo, pp. 256, cloth. 1885. 5s.
- DOUGLAS.**—THE QUEEN OF THE HID ISLE: An Allegory of Life and Art. And LOVE'S PERVERSITY; or, Eros and Anteros. A Drama. By Evelyn Douglas. Fcap. 8vo, pp. viii.-258, cloth. 1885. 5s.
- DOWSON.**—DICTIONARY OF HINDU MYTHOLOGY, &c. See Trübner's Oriental Series.
- DOWSON.**—A GRAMMAR OF THE URDŪ OR HINDŪSTĀNĪ LANGUAGE. By John Dowson, M.R.A.S., Professor of Hindūstānī, Staff College, Sandhurst. Crown 8vo, pp. xvi. and 264, with 8 Plates, cloth. 1872. 10s. 6d.
- DOWSON.**—A HINDŪSTĀNĪ EXERCISE BOOK; containing a Series of Passages and Extracts adapted for Translation into Hindūstānī. By John Dowson, M.R.A.S., Professor of Hindūstānī, Staff College, Sandhurst. Crown 8vo, pp. 100, limp cloth. 1872. 2s. 6d.
- DUKA.**—THE LIFE AND TRAVELS OF ALEXANDER CSOMA DE KÖRÖS: A Biography, compiled chiefly from hitherto Unpublished Data; with a Brief Notice of each of his Published Works and Essays, as well as of his still Extant Manuscripts. By Theodore Duka, Doctor of Medicine; Fellow of the Royal College of Surgeons of England; Surgeon-Major, Her Majesty's Bengal Medical Service, Retired; Knight of the Order of the Iron Crown; Corresponding Member of the Academy of Sciences of Hungary. Post 8vo, with Portrait, pp. xii.-234, cloth. 1885. 9s.
- DUSAR.**—A GRAMMAR OF THE GERMAN LANGUAGE; with Exercises. By P. Friedrich Dusar, First German Master in the Military Department of Cheltenham College. Second Edition. Crown 8vo, pp. viii. and 208, cloth. 1879. 4s. 6d.
- DUSAR.**—A GRAMMATICAL COURSE OF THE GERMAN LANGUAGE. By P. Friedrich Dusar. Third Edition. Crown 8vo, pp. x. and 134, cloth. 1883. 3s. 6d.
- DYMOCK.**—THE VEGETABLE MATERIA MEDICA OF WESTERN INDIA. By W. Dymock, Surgeon-Major Bombay Army, &c. &c. To be completed in four parts. 8vo, Part I., pp. 160; Part II., pp. 168; wrappers, 4s. each.
- EARLY ENGLISH TEXT SOCIETY.**—Subscription, one guinea per annum. *Extra Series.* Subscriptions—Small paper, one guinea; large paper, two guineas, per annum. List of publications on application.
- EASTWICK.**—KĪTRAD AFROZ (the Illuminator of the Understanding). By Maulavī Hafizud-dīn. A New Edition of the Hindūstānī Text, carefully revised, with Notes, Critical and Explanatory. By Edward B. Eastwick, F.R.S., M.R.A.S., &c. Imperial 8vo, pp. xiv. and 319, cloth. Reissue, 1867. 18s.
- EASTWICK.**—THE GULISTAN. See Trübner's Oriental Series.
- EBERS.**—THE EMPEROR. A Romance. By Georg Ebers. Translated from the German by Clara Bell. In two volumes, 16mo, pp. iv. 319 and 322, cloth. 1881. 7s. 6d. Paper, 5s.
- EBERS.**—A QUESTION: The Idyl of a Picture by his friend, Alma Tadema. Related by Georg Ebers. From the German, by Mary J. SAFFORD. 16mo, pp. 125, with Frontispiece, cloth. 1881. 4s. Paper, 2s. 6d.
- EBERS.**—SERAPIS. A Romance. By Georg Ebers. From the German by Clara Bell. 16mo, pp. iv.-388, cloth. 1885. 4s. Paper, 2s. 6d.
- ECHO (DEUTSCHES).** THE GERMAN ECHO. A Faithful Mirror of German Conversation. By Ludwig Wolfram. With a Vocabulary. By Henry P. Skelton. Post 8vo, pp. 130 and 70, cloth. 1863. 3s.
- ECHO FRANÇAIS.** A PRACTICAL GUIDE TO CONVERSATION. By Fr. de la Fruston. With a complete Vocabulary. By Anthony Maw Border. Post 8vo, pp. 120 and 72, cloth. 1860. 3s.
- ECO ITALIANO (L').** A PRACTICAL GUIDE TO ITALIAN CONVERSATION. By Eugene Camerini. With a complete Vocabulary. By Henry P. Skelton. Post 8vo, pp. vi., 128, and 98, cloth. 1860. 4s. 6d.
- ECO DE MADRID.** THE ECHO OF MADRID. A Practical Guide to Spanish Conversation. By J. E. Hartzenbusch and Henry Lemming. With a complete Vocabulary, containing copious Explanatory Remarks. By Henry Lemming. Post 8vo, pp. xii., 144, and 83, cloth. 1860. 5s.

- ECKSTEIN.**—**PRUSIAS:** A Romance of Ancient Rome under the Republic. By Ernst Eckstein. From the German by Clara Bell. Two vols. 16mo, pp. 356 and 336, cloth. 1884. 7s. 6d.; paper, 5s.
- ECKSTEIN.**—**QUINTUS CLAUDIUS.** A Romance of Imperial Rome. By Ernst Eckstein. From the German by Clara Bell. Two vols. 16mo, pp. 314 and 304, cloth. 1884. 7s. 6d.; paper, 5s.
- EDDA SÆMUNDAR HINNS FRODA.** The Edda of Sæmund the Learned. Translated from the Old Norse, by Benjamin Thorpe. Complete in 1 vol. fcap. 8vo, pp. viii. and 152, and pp. viii. and 170, cloth. 1866. 7s. 6d.
- EDGREN.**—**SANSKRIT GRAMMAR.** See Trübner's Collection.
- EDKINS.**—**CHINA'S PLACE IN PHILOLOGY.** An attempt to show that the Languages of Europe and Asia have a common origin. By the Rev. Joseph Edkins. Crown 8vo, pp. xxiii. and 403, cloth. 1871. 10s. 6d.
- EDKINS.**—**INTRODUCTION TO THE STUDY OF THE CHINESE CHARACTERS.** By J. Edkins, D.D., Peking, China. Royal 8vo, pp. 340, paper boards. 1876. 18s.
- EDKINS.**—**RELIGION IN CHINA.** See English and Foreign Philosophical Library, Vol. VIII., or Trübner's Oriental Series.
- EDKINS.**—**CHINESE BUDDHISM.** See Trübner's Oriental Series.
- EDMONDS.**—**GREEK LAYS, IDYLLS, LEGENDS, &c.** A Selection from Recent and Contemporary Poets. Translated by E. M. Edmonds. With Introduction and Notes. Crown 8vo, pp. xiv. and 264, cloth. 1885. 6s. 6d.
- EDMUNDSON.**—**MILTON AND VONDEL:** a Curiosity of Literature. By George Edmundson, M.A., Late Fellow and Tutor of Brasenose College, Oxford, Vicar of Northolt, Middlesex. Crown 8vo, pp. , cloth.
- EDWARDS.**—**MEMOIRS OF LIBRARIES,** together with a Practical Handbook of Library Economy. By Edward Edwards. Numerous Illustrations. 2 vols. royal 8vo, cloth. Vol. i. pp. xxviii. and 841; Vol. ii. pp. xxxvi. and 1104. 1859. £2, 8s.
- DITTO,** large paper, imperial 8vo, cloth. £4, 4s.
- EDWARDS.**—**CHAPTERS OF THE BIOGRAPHICAL HISTORY OF THE FRENCH ACADEMY.** 1629-1863. With an Appendix relating to the Unpublished Chronicle "Liber de Hyda." By Edward Edwards. 8vo, pp. 180, cloth. 1864. 6s.
- DITTO,** large paper, royal 8vo. 10s. 6d.
- EDWARDS.**—**LIBRARIES AND FOUNDERS OF LIBRARIES.** By Edward Edwards. 8vo, pp. xix. and 506, cloth. 1865. 18s.
- DITTO,** large paper, imperial 8vo, cloth. £1, 10s.
- EDWARDS.**—**FREE TOWN LIBRARIES,** their Formation, Management, and History in Britain, France, Germany, and America. Together with Brief Notices of Book Collectors, and of the respective Places of Deposit of their Surviving Collections. By Edward Edwards. 8vo, pp. xvi. and 634, cloth. 1869. 21s.
- EDWARDS.**—**LIVES OF THE FOUNDERS OF THE BRITISH MUSEUM,** with Notices of its Chief Augmentors and other Benefactors. 1570-1870. By Edward Edwards. With Illustrations and Plans. 2 vols. 8vo, pp. xii. and 780, cloth. 1870. 30s.
- EDWARDES.**—See **ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY**, Vol. XVII.
- EGER.**—**TECHNOLOGICAL DICTIONARY IN THE ENGLISH AND GERMAN LANGUAGES.** Edited by Gustav Eger, Professor of the Polytechnic School of Darmstadt, and Sworn Translator of the Grand Ducal Ministerial Departments. Technically Revised and Enlarged by Otto Brandes, Chemist. Two vols., royal 8vo, pp. viii. and 712, and pp. viii. and 970, cloth. 1884. £1, 7s.
- EGER AND GRIME.**—**An Early English Romance.** Edited from Bishop Percy's Folio Manuscripts, about 1650 A.D. By J. W. Hales, M.A., Fellow of Christ's College, Cambridge, and F. J. Furnivall, M.A., of Trinity Hall, Cambridge. 4to, large paper, half bound, Roxburghe style, pp. 64. 1867. 10s. 6d.
- EGERTON.**—**SUSSEX FOLK AND SUSSEX WAYS.** Stray Studies in the Wealden Formation of Human Nature. By the Rev. J. Coker Egerton, M.A., Rector of Burwash. Crown 8vo, pp. 140, cloth. 1884. 2s.

**EGGELING.**—See **AUCTORES SANSKRITI**, Vols. IV. and V.

**EGYPT EXPLORATION FUND:—**

**THE STORE-CITY OF PITHOM, and the Route of the Exodus.** By Edouard Naville. 4to, pp. viii. and 32, with Thirteen Plates and Two Maps, boards. 1885. 25s.

**EGYPTIAN GENERAL STAFF PUBLICATIONS:—**

**GENERAL REPORT ON THE PROVINCE OF KORDOFAN.** Submitted to General C. P. Stone, Chief of the General Staff Egyptian Army. By Major H. G. Prout, Commanding Expedition of Reconnaissance. Made at El-Obelisd (Kordofan), March 12th, 1876. Royal 8vo, pp. 232, stitched, with 6 Maps. 1877. 10s. 6d.

**PROVINCES OF THE EQUATOR: Summary of Letters and Reports of the Governor-General.** Part 1. 1874. Royal 8vo, pp. viii. and 90, stitched, with Map. 1877. 5s.

**REPORT ON THE SEIZURE BY THE ABYSSINIANS of the Geological and Mineralogical Reconnaissance Expedition attached to the General Staff of the Egyptian Army.** By L. H. Mitchell, Chief of the Expedition. Containing an Account of the subsequent Treatment of the Prisoners and Final Release of the Commander. Royal 8vo, pp. xii. and 126, stitched, with a Map. 1878. 7s. 6d.

**EGYPTIAN CALENDAR for the year 1295 A.H. (1878 A.D.):** Corresponding with the years 1594, 1595 of the Koptic Era. 8vo, pp. 98, sewed. 1878. 2s. 6d.

**EHRlich.**—**FRENCH READER: With Notes and Vocabulary.** By H. W. Ehrlich. 12mo, pp. viii. and 125, limp cloth. 1877. 1s. 6d.

**EITel.**—**BUDDHISM: Its Historical, Theoretical, and Popular Aspects.** In Three Lectures. By E. J. Eitel, M.A., Ph.D. Third Revised Edition. Demy 8vo, pp. x.-146. 1884. 5s.

**EITel.**—**FENG-SHUI; or, The Rudiments of Natural Science in China.** By E. J. Eitel, M.A., Ph.D. Royal 8vo, pp. vi. and 84, sewed. 1873. 6s.

**EITel.**—**HANDBOOK FOR THE STUDENT OF CHINESE BUDDHISM.** By the Rev. E. J. Eitel, of the London Missionary Society. Crown 8vo., pp. viii. and 224, cloth. 1870. 18s.

**ELLIOT.**—**MEMOIRS ON THE HISTORY, FOLK-LORE, AND DISTRIBUTION OF THE RACES OF THE NORTH-WESTERN PROVINCES OF INDIA.** By the late Sir Henry M. Elliot, K.C.B. Edited, revised, and rearranged by John Beames, M.R.A.S., &c., &c. In 2 vols. demy 8vo, pp. xx., 370, and 396, with 3 large coloured folding Maps, cloth. 1869. £1 16s.

**ELLIOT.**—**THE HISTORY OF INDIA, as told by its own Historians. The Muhammadan Period.** Edited from the Posthumous Papers of the late Sir H. M. Elliot, K.C.B., East India Company's Bengal Civil Service. Revised and continued by Professor John Dowson, M.R.A.S., Staff College, Sandhurst. 8vo. Vol. I.—Vol. II., pp. x. and 580, cloth. Vol. III., pp. xii. and 627, cloth. 24s.—Vol. IV., pp. xii. and 564, cloth. 1872. 21s.—Vol. V., pp. x. and 576, cloth. 1873. 21s.—Vol. VI., pp. viii. 574, cloth. 21s.—Vol. VII., pp. viii.—574. 1877. 21s. Vol. VIII., pp. xxxii.—444. With Biographical, Geographical, and General Index. 1877. 24s. Complete sets, £8, 8s. Vols. I. and II. not sold separately.

**ELLIS.**—**ETRUSCAN NUMERALS.** By Robert Ellis, B.D., late Fellow of St. John's College, Cambridge. 8vo, pp. 52, sewed. 1876. 2s. 6d.

**ELY.**—**FRENCH AND GERMAN SOCIALISM IN MODERN TIMES.** By R. T. Ely, Ph.D., Associate Professor of Political Economy in the Johns Hopkins University, Baltimore; and Lecturer on Political Economy in Cornell University, Ithaca, N. Y. Crown 8vo, pp. viii.—274, cloth. 1884. 3s. 6d.

**EMERSON AT HOME AND ABROAD.** See English and Foreign Philosophical Library, Vol. XIX.

**EMERSON.**—**INDIAN MYTHS; or, Legends, Traditions, and Symbols of the Aborigines of America, compared with those of other Countries, including Hindostan, Egypt, Persia, Assyria, and China.** By Ellen Russell Emerson. Illustrated. Post 8vo, pp. viii.—678, cloth. 1884. £1, 1s.

**ENGLISH DIALECT SOCIETY.**—Subscription, 10s. 6d. per annum. List of publications on application.

**ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY (THE).**

Post 8vo, cloth, uniformly bound.

- I. to III.—**A HISTORY OF MATERIALISM**, and Criticism of its present Importance. By Professor F. A. Lange. Authorised Translation from the German by Ernest C. Thomas. In three volumes. Vol. I. Second Edition. pp. 350. 1878. 10s. 6d.—Vol. II., pp. viii. and 398. 1880. 10s. 6d.—Vol. III., pp. viii. and 376. 1881. 10s. 6d.
- IV.—**NATURAL LAW: an Essay in Ethics.** By Edith Simcox. Second Edition. Pp. 366. 1878. 10s. 6d.
- V and VI.—**THE CREED OF CHRISTENDOM**; its Foundations contrasted with Superstructure. By W. R. Greg. Eighth Edition, with a New Introduction. In two volumes, pp. cxiv.-154 and vi.-282. 1883. 15s.
- VII.—**OUTLINES OF THE HISTORY OF RELIGION TO THE SPREAD OF THE UNIVERSAL RELIGIONS.** By Prof. C. P. Tiele. Translated from the Dutch by J. Estlin Carpenter, M.A., with the author's assistance. Third Edition. Pp. xx. and 250. 1884. 7s. 6d.
- VIII.—**RELIGION IN CHINA**; containing a brief Account of the Three Religions of the Chinese; with Observations on the Prospects of Christian Conversion amongst that People. By Joseph Edkins, D.D., Peking. Third Edition. Pp. xvi. and 260. 1884. 7s. 6d.
- IX.—**A CANDID EXAMINATION OF THEISM.** By Physicus. Pp. 216. 1878. 7s. 6d.
- X.—**THE COLOUR-SENSE**; its Origin and Development; an Essay in Comparative Psychology. By Grant Allen, B.A., author of "Physiological Aesthetics." Pp. xii. and 282. 1879. 10s. 6d.
- XI.—**THE PHILOSOPHY OF MUSIC**; being the substance of a Course of Lectures delivered at the Royal Institution of Great Britain in February and March 1877. By William Pole, F.R.S., F.R.S.E., Mus. Doc., Oxon. Pp. 336. 1879. 10s. 6d.
- XII.—**CONTRIBUTIONS TO THE HISTORY OF THE DEVELOPMENT OF THE HUMAN RACE**: Lectures and Dissertations, by Lazarus Geiger. Translated from the German by D. Asher, Ph.D. Pp. x. and 156. 1880. 6s.
- XIII.—**DR. APPLETON**: his Life and Literary Relics. By J. H. Appleton, M.A., and A. H. Sayce, M.A. Pp. 350. 1881. 10s. 6d.
- XIV.—**EDGAR QUINET**: His Early Life and Writings. By Richard Heath. With Portraits, Illustrations, and an Autograph Letter. Pp. xxiii. and 370. 1881. 12s. 6d.
- XV.—**THE ESSENCE OF CHRISTIANITY.** By Ludwig Feuerbach. Translated from the German by Marian Evans, translator of Strauss's "Life of Jesus." Second Edition. Pp. xx. and 340. 1881. 7s. 6d.
- XVI.—**AUGUSTE COMTE AND POSITIVISM.** By the late John Stuart Mill, M.P. Third Edition. Pp. 200. 1882. 3s. 6d.
- XVII.—**ESSAYS AND DIALOGUES OF GIACOMO LEOPARDI.** Translated by Charles Edwardes. With Biographical Sketch. Pp. xliv. and 216. 1882. 7s. 6d.
- XVIII.—**RELIGION AND PHILOSOPHY IN GERMANY: A Fragment.** By Heinrich Heine. Translated by J. Snodgrass. Pp. xii. and 178, cloth. 1882. 6s.
- XIX.—**EMERSON AT HOME AND ABROAD.** By M. D. Conway. Pp. viii. and 310. With Portrait. 1883. 10s. 6d.
- XX.—**ENIGMAS OF LIFE.** By W. R. Greg. Fifteenth Edition, with a Postscript. CONTENTS: Realisable Ideals—Malthus Notwithstanding—Non-Survival of the Fittest—Limits and Directions of Human Development—The Significance of Life—De Profundis—Elsewhere—Appendix. Pp. xx. and 314, cloth. 1883. 10s. 6d.



ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY—*continued.*

**XXI.—ETHIC DEMONSTRATED IN GEOMETRICAL ORDER AND DIVIDED INTO FIVE PARTS,** which treat (1) Of God, (2) Of the Nature and Origin of the Mind, (3) Of the Origin and Nature of the Affects, (4) Of Human Bondage, or of the Strength of the Affects, (5) Of the Power of the Intellect, or of Human Liberty. By Benedict de Spinoza. Translated from the Latin by William Hale White. Pp. 328. 1883. 10s. 6d.

**XXII.—THE WORLD AS WILL AND IDEA.** By Arthur Schopenhauer. Translated from the German by R. B. Haldane, M.A., and John Kemp, M.A. 3 vols. Vol. I., pp. xxxii.-532. 1883. 18s.

**XXV. to XXVII.—THE PHILOSOPHY OF THE UNCONSCIOUS.** By Eduard Von Hartmann. Speculative Results, according to the Inductive Method of Physical Science. Authorised Translation, by William C. Coupland, M.A. 3 vols. pp. xxxii.-372; vi.-368; viii.-360. 1884. 31s. 6d.

**XXVIII. to XXX.—THE GUIDE OF THE PERPLEXED OF MAIMONIDES.** Translated from the Original Text and Annotated by M. Friedlander, Ph.D. 3 vols., pp.

*Extra Series.*

**I. and II.—LESSING: His Life and Writings.** By James Sime, M.A. Second Edition. 2 vols., pp. xxii. and 328, and xvi. and 358, with portraits. 1879. 21s.

**III. and VI.—AN ACCOUNT OF THE POLYNESIAN RACE: its Origin and Migrations, and the Ancient History of the Hawaiian People to the Times of Kamehameha I.** By Abraham Fornander, Circuit Judge of the Island of Maui, H.I. Vol. I., pp. xvi. and 248. 1877. 7s. 6d. Vol. II., pp. viii. and 400, cloth. 1880. 10s. 6d.

**IV. and V.—ORIENTAL RELIGIONS, and their Relation to Universal Religion—India.** By Samuel Johnson. In 2 vols., pp. viii. and 408; viii. and 402. 1879. 21s.

**VI.—AN ACCOUNT OF THE POLYNESIAN RACE.** By A. Fornander. Vol. II., pp. viii. and 400, cloth. 1880. 10s. 6d.

**ER SIE ES.—FACSIMILE OF A MANUSCRIPT** supposed to have been found in an Egyptian Tomb by the English soldiers last year. Royal 8vo, in ragged canvas covers, with string binding, with dilapidated edges (? just as discovered). 1884. 6s. 6d.

**EYTON.—DOMESDAY STUDIES: AN ANALYSIS AND DIGEST OF THE STAFFORDSHIRE SURVEY.** Treating of the Method of Domesday in its Relation to Staffordshire. &c. By the Rev. R. W. Eyton. 4to, pp. vii. and 135, cloth. 1881. £1, 1s.

**FABER.—THE MIND OF MENOUIUS.** See Trübner's Oriental Series.

**FALKE.—ART IN THE HOUSE.** Historical, Critical, and Aesthetic Studies on the Decoration and Furnishing of the Dwelling. By J. von Falke, Vice-Director of the Austrian Museum of Art and Industry at Vienna. Translated from the German. Edited, with Notes, by C. C. Perkins, M.A. Royal 8vo, pp. xxx. 356, cloth. With Coloured Frontispiece, 60 Plates, and over 150 Illustrations. 1878. £3.

**FARLEY.—EGYPT, CYPRUS, and ASIATIC TURKEY.** By J. L. Farley, author of "The Resources of Turkey," &c. 8vo, pp. xvi. and 270, cloth gilt. 1878. 10s. 6d.

**FAUSBOLL.—See JATAKA.**

**FEATHERMAN.—THE SOCIAL HISTORY OF THE RACES OF MANKIND.** By A. Featherman. Demy 8vo, cloth. Vol. I. THE NIGRITIANS. Pp. xxvi. and 800. 1885. £1, 11s. 6d. Vol. V. THE ARAMEANS. Pp. xvii. and 664. 1881. £1, 1s.

**FENTON.—EARLY HEBREW LIFE: a Study in Sociology.** By John Fenton. 8vo, pp. xxiv. and 102, cloth. 1880. 5s.

**FERGUSON.—ARCHÆOLOGY IN INDIA.** With especial reference to the works of Babu Rajendralala Mitra. By James Fergusson, C.I.E., F.R.S., D.C.L., LL.D., V.-P.R.A.S., &c. Demy 8vo, pp. 116, with Illustrations, sewed. 1884. 5s.

- FERGUSSON.**—THE TEMPLE OF DIANA AT EPHESUS. With Especial Reference to Mr. Wood's Discoveries of its Remains. By James Fergusson, C.I.E., D.C.L., LL.D., F.R.S., &c. From the Transactions of the Royal Institute of British Architects. Demy 4to, pp. 24, with Plan, cloth. 1883. 5s.
- FERGUSSON AND BURGESS.**—THE CAVE TEMPLES OF INDIA. By James Fergusson, D.C.L., F.R.S., and James Burgess, F.R.G.S. Impl. 8vo, pp. xx. and 536, with 98 Plates, half bound. 1880. £2, 2s.
- FERGUSSON.**—CHINESE RESEARCHES. First Part. Chinese Chronology and Cycles. By Thomas Fergusson, Member of the North China Branch of the Royal Asiatic Society. Crown 8vo, pp. viii. and 274, sewed. 1881. 10s. 6d.
- FEUERBACH.**—THE ESSENCE OF CHRISTIANITY. See English and Foreign Philosophical Library, vol. XV.
- FICHTE.**—J. G. FICHTE'S POPULAR WORKS: The Nature of the Scholar—The Vocation of Man—The Doctrine of Religion. With a Memoir by William Smith, LL.D. Demy 8vo, pp. viii. and 564, cloth. 1873. 15s.
- FICHTE.**—CHARACTERISTICS OF THE PRESENT AGE. By J. G. Fichte. Translated from the German by W. Smith. Post 8vo, pp. xi. and 271, cloth. 1847. 6s.
- FICHTE.**—MEMOIR OF JOHANN GOTTLIEB FICHTE. By William Smith. Second Edition. Post 8vo, pp. 168, cloth. 1848. 4s.
- FICHTE.**—ON THE NATURE OF THE SCHOLAR, AND ITS MANIFESTATIONS. By Johann Gottlieb Fichte. Translated from the German by William Smith. Second Edition. Post 8vo, pp. vii. and 131, cloth. 1848. 3s.
- FICHTE.**—NEW EXPOSITION OF THE SCIENCE OF KNOWLEDGE. By J. G. Fichte. Translated from the German by A. E. Krøger. 8vo, pp. vi. and 182, cloth. 1869. 6s.
- FIELD.**—OUTLINES OF AN INTERNATIONAL CODE. By David Dudley Field. Second Edition. Royal 8vo, pp. iii. and 712, sheep. 1876. £2, 2s.
- FIGANIERE.**—ELVA: A STORY OF THE DARK AGES. By Viscount de Figanière, G.C. St. Anne, &c. Crown 8vo, pp. viii. and 194, cloth. 1878. 5s.
- FINN.**—PERSIAN FOR TRAVELLERS. By Alexander Finn, F.R.G.S., &c., H.B.M. Consul at Resht. Oblong 32mo, pp. xxii. 232, cloth. 1884. 5s.
- FISKE.**—THE UNSEEN WORLD, and other Essays. By John Fiske, M.A., LL.B. Crown 8vo, pp. 350. 1876. 10s.
- FISKE.**—MYTHS AND MYTH-MAKERS; Old Tales and Superstitions, interpreted by Comparative Mythology. By John Fiske, M.A., LL.B., Assistant Librarian; and late Lecturer on Philosophy at Harvard University. Crown 8vo, pp. 260, cloth. 1873. 10s.
- FITZGERALD.**—AUSTRALIAN ORCHIDS. By R. D. Fitzgerald, F.L.S. Folio.—Part I. 7 Plates.—Part II. 10 Plates.—Part III. 10 Plates.—Part IV. 10 Plates.—Part V. 10 Plates.—Part VI. 10 Plates. Each Part, Coloured 21s.; Plain, 10s. 6d.—Part VII. 10 Plates. Vol. II., Part I. 10 Plates. Each, Coloured, 25s.
- FITZGERALD.**—AN ESSAY ON THE PHILOSOPHY OF SELF-CONSCIOUSNESS. Comprising an Analysis of Reason and the Rationale of Love. By P. F. Fitzgerald. Demy 8vo, pp. xvi. and 196, cloth. 1882. 5s.
- FORJETT.**—EXTERNAL EVIDENCES OF CHRISTIANITY. By E. H. Forjett. 8vo, pp. 114, cloth. 1874. 2s. 6d.
- FORNANDER.**—THE POLYNESIAN RACE. See English and Foreign Philosophical Library, Extra Series, Vols. III. and VI.
- FORSTER.**—POLITICAL PRESENTMENTS.—By William Forster, Agent-General for New South Wales. Crown 8vo, pp. 122, cloth. 1878. 4s. 6d.
- FOULKES.**—THE DAYA BHAGA, the Law of Inheritance of the Sarasvati Vilasa. The Original Sanskrit Text, with Translation by the Rev. Thos. Foulkes, F.L.S., M.R.A.S., F.R.G.S., Fellow of the University of Madras, &c. Demy 8vo, pp. xxvi. and 194-162, cloth. 1881. 10s. 6d.
- FOX.**—MEMORIAL EDITION OF COLLECTED WORKS, by W. J. Fox. 12 vols. 8vo, cloth. £3.

- FRANKLYN.**—OUTLINES OF MILITARY LAW, AND THE LAWS OF EVIDENCE. By H. B. Franklyn, LL.B. Crown 16mo, pp. viii. and 152, cloth. 1874. 3s. 6d.
- FREEMAN.**—LECTURES TO AMERICAN AUDIENCES. By E. A. Freeman, D.C.L., LL.D., Honorary Fellow of Trinity College, Oxford. I. The English People in its Three Homes. II. The Practical Bearings of General European History. Post 8vo, pp. viii.—454, cloth. 1883. 8s. 6d.
- FRIEDRICH.**—PROGRESSIVE GERMAN READER, with Copious Notes to the First Part. By P. Friedrich. Crown 8vo, pp. 166, cloth. 1868. 4s. 6d.
- FRIEDRICH.**—A GRAMMATICAL COURSE OF THE GERMAN LANGUAGE. See under DUSAR.
- FRIEDRICH.**—A GRAMMAR OF THE GERMAN LANGUAGE, WITH EXERCISES. See under DUSAR.
- FRIEDERICI.**—BIBLIOTHECA ORIENTALIS, or a Complete List of Books, Papers, Serials, and Essays, published in England and the Colonies, Germany and France, on the History, Geography, Religions, Antiquities, Literature, and Languages of the East. Compiled by Charles Friederici. 8vo, boards. 1876, 2s. 6d. 1877, 3s. 1878, 3s. 6d. 1879, 3s. 1880, 3s. 1881, 3s. 1882, 3s. 1883, 3s. 6d.
- FRÖMBLING.**—GRADUATED GERMAN READER. Consisting of a Selection from the most Popular Writers, arranged progressively; with a complete Vocabulary for the first part. By Friedrich Otto Frömbling. Eighth Edition. 12mo, pp. viii. and 306, cloth. 1883. 3s. 6d.
- FRÖMBLING.**—GRADUATED EXERCISES FOR TRANSLATION INTO GERMAN. Consisting of Extracts from the best English Authors, arranged progressively; with an Appendix, containing Idiomatic Notes. By Friedrich Otto Frömbling, Ph.D., Principal German Master at the City of London School. Crown 8vo, pp. xiv. and 322, cloth. With Notes, pp. 66. 1867. 4s. 6d. Without Notes, 4s.
- FROUDE.**—THE BOOK OF JOB. By J. A. Froude, M.A., late Fellow of Exeter College, Oxford. Reprinted from the *Westminster Review*. 8vo, pp. 38, cloth. 1s.
- FRUSTON.**—ECHO FRANÇAIS. A Practical Guide to French Conversation. By F. de la Fruston. With a Vocabulary. 12mo, pp. vi. and 192, cloth. 3s.
- FRYER.**—THE KHYENG PEOPLE OF THE SANDOWAY DISTRICT, ARAKAN. By G. E. Fryer, Major, M.S.C., Deputy Commissioner, Sandoway. With 2 Plates. 8vo, pp. 44, cloth. 1875. 3s. 6d.
- FRYER.**—PĀLI STUDIES. No. I. Analysis, and Pāli Text of the Subodhāḷankara, or Easy Rhetoric, by Sangharakkhita Thera. 8vo, pp. 35, cloth. 1875. 3s. 6d.
- FURNIVALL.**—EDUCATION IN EARLY ENGLAND. Some Notes used as forewords to a Collection of Treatises on "Manners and Meals in Olden Times," for the Early English Text Society. By Frederick J. Furnivall, M.A. 8vo, pp. 4 and lxxiv., sewed. 1867. 1s.
- GALDOS.**—TRAFALGAR: A Tale. By B. Perez Galdos. From the Spanish by Clara Bell. 16mo, pp. 256, cloth. 1884. 4s. Paper, 2s. 6d.
- GALDOS.**—MARIANELA. By B. Perez Galdos. From the Spanish, by Clara Bell. 16mo, pp. 264, cloth. 1883. 4s. Paper, 2s. 6d.
- GALDOS.**—GLORIA: A Novel. By B. Perez Galdos. From the Spanish, by Clara Bell. Two volumes, 16mo, pp. vi. and 318, iv. and 362, cloth. 1883. 7s. 6d. Paper, 5s.
- GALLOWAY.**—A TREATISE ON FUEL. Scientific and Practical. By Robert Galloway, M.R.I.A., F.C.S., &c. With Illustrations. Post 8vo, pp. x. and 136, cloth. 1880. 6s.
- GALLOWAY.**—EDUCATION: SCIENTIFIC AND TECHNICAL; or, How the Inductive Sciences are Taught, and How they Ought to be Taught. By Robert Galloway, M.R.I.A., F.C.S. 8vo, pp. xvi. and 462, cloth. 1881. 10s. 6d.
- GAMBLE.**—A MANUAL OF INDIAN TIMBERS: An Account of the Structure, Growth, Distribution, and Qualities of Indian Woods. By J. C. Gamble, M.A., F.L.S. 8vo, pp. xxx. and 522, with a Map, cloth. 1881. 10s.

**GARBE.**—See **AUCTORES SANSKRITI**, Vol. III.

**GARFIELD.**—**THE LIFE AND PUBLIC SERVICE OF JAMES A. GARFIELD**, Twentieth President of the United States. A Biographical Sketch. By Captain F. H. Mason, late of the 42d Regiment, U.S.A. With a Preface by Bret Harte. Crown 8vo, pp. vi. and 134, cloth. With Portrait. 1881. 2s. 6d.

**GARRETT.**—**A CLASSICAL DICTIONARY OF INDIA**: Illustrative of the Mythology, Philosophy, Literature, Antiquities, Arts, Manners, Customs, &c., of the Hindus. By John Garrett, Director of Public Instruction in Mysore. 8vo, pp. x. and 794, cloth. With Supplement, pp. 160. 1871 and 1873. £1, 16s.

**GAUTAMA.**—**THE INSTITUTES OF.** See **AUCTORES SANSKRITI**, Vol. II.

**GAZETTEER OF THE CENTRAL PROVINCES OF INDIA.** Edited by Charles Grant, Secretary to the Chief Commissioner of the Central Provinces. Second Edition. With a very large folding Map of the Central Provinces of India. Demy 8vo, pp. clvii. and 582, cloth. 1870. £1, 4s.

**GEIGER.**—**A PEEP AT MEXICO**; Narrative of a Journey across the Republic from the Pacific to the Gulf, in December 1873 and January 1874. By J. L. Geiger, F.R.G.S. Demy 8vo, pp. 368, with Maps and 45 Original Photographs. Cloth, 24s.

**GEIGER.**—**CONTRIBUTIONS TO THE HISTORY OF THE DEVELOPMENT OF THE HUMAN RACE**: Lectures and Dissertations, by Lazarus Geiger. Translated from the Second German Edition, by David Asher, Ph.D. Post 8vo, pp. x.-156, cloth. 1880. 6s.

**GELDART.**—**FAITH AND FREEDOM.** Fourteen Sermons. By E. M. Geldart, M.A. Crown 8vo, pp. vi. and 168, cloth. 1881. 4s. 6d.

**GELDART.**—**A GUIDE TO MODERN GREEK.** By E. M. Geldart, M.A. Post 8vo, pp. xii. and 274, cloth. 1883. 7s. 6d. Key, pp. 28, cloth. 1883. 2s. 6d.

**GELDART.**—**GREEK GRAMMAR.** See Trübner's Collection.

**GEOLOGICAL MAGAZINE (THE)**: OR, MONTHLY JOURNAL OF GEOLOGY. With which is incorporated "The Geologist." Edited by Henry Woodward, LL.D., F.R.S., F.G.S., &c., of the British Museum. Assisted by Professor John Morris, M.A., F.G.S., &c., and Robert Etheridge, F.R.S., L. & E., F.G.S., &c., of the Museum of Practical Geology. 8vo, cloth. 1866 to 1884. 20s. each.

**GHOSE.**—**THE MODERN HISTORY OF THE INDIAN CHIEFS, RAJAS, ZAMINDARS, &c.** By Loke Nath Ghose. 2 vols. post 8vo, pp. xii. and 218, and xviii. and 612, cloth. 1883. 21s.

**GILES.**—**CHINESE SKETCHES.**—By Herbert A. Giles, of H.B.M.'s China Consular Service. 8vo, pp. 204, cloth. 1875. 10s. 6d.

**GILES.**—**A DICTIONARY OF COLLOQUIAL IDIOMS IN THE MANDARIN DIALECT.** By Herbert A. Giles. 4to, pp. 65, half bound. 1873. 28s.

**GILES.**—**SYNOPTICAL STUDIES IN CHINESE CHARACTER.** By Herbert A. Giles. 8vo, pp. 118, half bound. 1874. 15s.

**GILES.**—**CHINESE WITHOUT A TEACHER.** Being a Collection of Easy and Useful Sentences in the Mandarin Dialect. With a Vocabulary. By Herbert A. Giles. 12mo, pp. 60, half bound. 1872. 5s.

**GILES.**—**THE SAN TZU CHING**; or, Three Character Classic; and the Ch'Jen Tsu Wen; or, Thousand Character Essay. Metrically Translated by Herbert A. Giles. 12mo, pp. 28, half bound. 1873. 2s. 6d.

**GLASS.**—**ADVANCE THOUGHT.** By Charles E. Glass. Crown 8vo, pp. xxxvi. and 188, cloth. 1876. 6s.

**GOETHE'S FAUST.**—See **SCOONES** and **WYSARD**.

**GOETHE'S MINOR POEMS.**—See **SELSS**.

- GOLDSTÜCKER.**—A DICTIONARY, SANSKRIT AND ENGLISH, extended and improved from the Second Edition of the Dictionary of Professor H. H. Wilson, with his sanction and concurrence. Together with a Supplement, Grammatical Appendices, and an Index, serving as a Sanskrit-English Vocabulary. By Theodore Goldstücker. Parts I. to VI. 4to, pp. 400. 1856-63. 6s. each.
- GOLDSTÜCKER.**—See AUCTORES SANSKRITI, Vol. I.
- GOOROO SIMPLE.** Strange Surprising Adventures of the Venerable G. S. and his Five Disciples, Noodle, Doodle, Wiseacre, Zany, and Fozzle; adorned with Fifty Illustrations, drawn on wood, by Alfred Crowquill. A companion Volume to "Münchhausen" and "Owlglass," based upon the famous Tamul tale of the Gooroo Paramartan, and exhibiting, in the form of a skilfully-constructed consecutive narrative, some of the finest specimens of Eastern wit and humour. Elegantly printed on tinted paper, in crown 8vo, pp. 223, richly gilt ornamental cover, gilt edges. 1861. 10s. 6d.
- GORKOM.**—HANDBOOK OF CINCHONA CULTURE. By K. W. Van Gorkom, formerly Director of the Government Cinchona Plantations in Java. Translated by B. D. Jackson, Secretary of the Linnæan Society of London. With a Coloured Illustration. Imperial 8vo, pp. xii. and 292, cloth. 1882. £2.
- GOUGH.**—THE SARVA-DARSANA-SAMGRAHA. See Trübner's Oriental Series.
- GOUGH.**—PHILOSOPHY OF THE UPANISHADS. See Trübner's Oriental Series.
- GOVER.**—THE FOLK-SONGS OF SOUTHERN INDIA. By C. E. Gover, Madras. Contents: Canarese Songs; Badaga Songs; Coorg Songs; Tamil Songs; The Cural; Malayalam Songs; Telugu Songs. 8vo, pp. xxviii. and 300, cloth. 1872. 10s. 6d.
- GRAY.**—DARWINIANA: Essays and Reviews pertaining to Darwinism. By Asa Gray. Crown 8vo, pp. xii. and 396, cloth. 1877. 10s.
- GRAY.**—NATURAL SCIENCE AND RELIGION: Two Lectures Delivered to the Theological School of Yale College. By Asa Gray. Crown 8vo, pp. 112, cloth. 1880. 5s.
- GREEN.**—SHAKESPEARE AND THE EMBLEM-WRITERS: An Exposition of their Similarities of Thought and Expression. Preceded by a View of the Emblem-Book Literature down to A.D. 1616. By Henry Green, M.A. In one volume, pp. xvi. 572, profusely illustrated with Woodcuts and Photolith. Plates, elegantly bound in cloth gilt. 1870. Large medium 8vo, £1, 11s. 6d.; large imperial 8vo. £2, 12s. 6d.
- GREEN.**—ANDREA ALCIATI, and his Books of Emblems: A Biographical and Bibliographical Study. By Henry Green, M.A. With Ornamental Title, Portraits, and other Illustrations. Dedicated to Sir William Stirling-Maxwell, Bart., Rector of the University of Edinburgh. Only 250 copies printed. Demy 8vo, pp. 360, handsomely bound. 1872. £1, 1s.
- GREENE.**—A NEW METHOD OF LEARNING TO READ, WRITE, AND SPEAK THE FRENCH LANGUAGE; or, First Lessons in French (Introductory to Ollendorff's Larger Grammar). By G. W. Greene, Instructor in Modern Languages in Brown University. Third Edition, enlarged and rewritten. Fcap. 8vo, pp. 248, cloth. 1869. 3s. 6d.
- GREENE.**—THE HEBREW MIGRATION FROM EGYPT. By J. Baker Greene, LL.B., M.B., Trin. Coll., Dub. Second Edition. Demy 8vo, pp. xii. and 440, cloth. 1882. 10s. 6d.
- GREG.**—TRUTH VERSUS EDIFICATION. By W. R. Greg. Fcap. 8vo, pp. 32, cloth. 1869. 1s.
- GREG.**—WHY ARE WOMEN REDUNDANT? By W. R. Greg. Fcap. 8vo, pp. 40, cloth. 1869. 1s.
- GREG.**—LITERARY AND SOCIAL JUDGMENTS. By W. R. Greg. Fourth Edition, considerably enlarged. 2 vols. crown 8vo, pp. 310 and 288, cloth. 1877. 15s.

- GREG.**—**MISTAKEN AIMS AND ATTAINABLE IDEALS OF THE ARTISAN CLASS.** By W. R. Greg. Crown 8vo, pp. vi. and 332, cloth. 1876. 10s. 6d.
- GREG.**—**ENIGMAS OF LIFE.** By W. R. Greg. Fifteenth Edition, with a postscript. Contents: Realisable Ideals. Malthus Notwithstanding. Non-Survival of the Fittest. Limits and Directions of Human Development. The Significance of Life. De Profundis. Elsewhere. Appendix. Post 8vo, pp. xxii. and 314, cloth. 1883. 10s. 6d.
- GREG.**—**POLITICAL PROBLEMS FOR OUR AGE AND COUNTRY.** By W. R. Greg. Contents: I. Constitutional and Autocratic Statesmanship. II. England's Future Attitude and Mission. III. Disposal of the Criminal Classes. IV. Recent Change in the Character of English Crime. V. The Intrinsic Vice of Trade-Unions. VI. Industrial and Co-operative Partnerships. VII. The Economic Problem. VIII. Political Consistency. IX. The Parliamentary Career. X. The Price we pay for Self-government. XI. Vestryism. XII. Direct v. Indirect Taxation. XIII. The New Régime, and how to meet it. Demy 8vo, pp. 342, cloth. 1870. 10s. 6d.
- GREG.**—**THE GREAT DUEL: Its True Meaning and Issues.** By W. R. Greg. Crown 8vo, pp. 96, cloth. 1871. 2s. 6d.
- GREG.**—**THE CREED OF CHRISTENDOM.** See English and Foreign Philosophical Library, Vols. V. and VI.
- GREG.**—**ROCKS AHEAD; or, The Warnings of Cassandra.** By W. R. Greg. Second Edition, with a Reply to Objectors. Crown 8vo, pp. xlv. and 236, cloth. 1874. 9s.
- GREG.**—**MISCELLANEOUS ESSAYS.** By W. R. Greg. First Series. Crown 8vo, pp. iv.-268, cloth. 1881. 7s. 6d.  
 CONTENTS :—Rocks Ahead and Harbours of Refuge. Foreign Policy of Great Britain. The Echo of the Antipodes. A Grave Perplexity before us. Obligations of the Soil. The Right Use of a Surplus. The Great Twin Brothers: Louis Napoleon and Benjamin Disraeli. Is the Popular Judgment in Politics more Just than that of the Higher Orders? Harriet Martineau. Verify your Compass. The Prophetic Element in the Gospels. Mr. Frederick Harrison on the Future Life. Can Truths be Apprehended which could not have been Discovered?
- GREG.**—**MISCELLANEOUS ESSAYS.** By W. R. Greg. Second Series. Pp. 294. 1884. 7s. 6d.  
 CONTENTS :—France since 1848. France in January 1852. England as it is. Sir R. Peel's Character and Policy. Employment of our Asiatic Forces in European Wars.
- GRIFFIN.**—**THE RAJAS OF THE PUNJAB.** Being the History of the Principal States in the Punjab, and their Political Relations with the British Government. By Lepel H. Griffin, Bengal Civil Service, Acting Secretary to the Government of the Punjab, Author of "The Punjab Chiefs," &c. Second Edition. Royal 8vo, pp. xvi. and 630, cloth. 1873. £1, 1s.
- GRIFFIN.**—**THE WORLD UNDER GLASS.** By Frederick Griffin, Author of "The Destiny of Man," "The Storm King," and other Poems. Fcap. 8vo, pp. 204, cloth gilt. 1879. 3s. 6d.
- GRIFFIN.**—**THE DESTINY OF MAN, THE STORM KING, and other Poems.** By F. Griffin. Second Edition. Fcap. 8vo, pp. vii.-104, cloth. 1883. 2s. 6d.
- GRIFFIS.**—**THE MIKADO'S EMPIRE.** Book I. History of Japan, from 660 B.C. to 1872 A.D.—Book II. Personal Experiences, Observations, and Studies in Japan, 1870-1874. By W. E. Griffis, A.M. Second Edition. 8vo, pp. 626, cloth. Illustrated. 1883. 20s.
- GRIFFIS.**—**JAPANESE FAIRY WORLD.** Stories from the Wonder-Lore of Japan. By W. E. Griffis. Square 16mo, pp. viii. and 304, with 12 Plates. 1880. 7s. 6d.
- GRIFFITH.**—**THE BIRTH OF THE WAR GOD.** See Trübner's Oriental Series.

**GRIFFITH.**—YUSUF AND ZULAIKHA. See Trübner's Oriental Series.

**GRIFFITH.**—SCENES FROM THE RAMAYANA, MEGHADUTA, &c. Translated by Ralph T. H. Griffith, M.A., Principal of the Benares College. Second Edition. Crown 8vo, pp. xviii. and 244, cloth. 1870. 6s.

CONTENTS.—Preface—Ayodhya—Ravan Doomed—The Birth of Rama—The Heir-Apparent—Manthara's Guile—Dasaratha's Oath—The Step-mother—Mother and Son—The Triumph of Love—Farewell?—The Hermit's Son—The Trial of Truth—The Forest—The Rape of Sita—Rama's Despair—The Messenger Cloud—Khumbakarna—The Suppliant Dove—True Glory—Feed the Poor—The Wise Scholar.

**GRIFFITH.**—THE RĀMĀYAN OF VĀLMĪKI. Translated into English Verse. By Ralph T. H. Griffith, M.A., Principal of the Benares College. Vol. I., containing Books I. and II., demy 8vo, pp. xxxii. and 440, cloth. 1870. —Vol. II., containing Book II., with additional Notes and Index of Names. Demy 8vo, pp. 504, cloth. 1871. —Vol. III., demy 8vo, pp. 390, cloth. 1872. —Vol. IV., demy 8vo, pp. viii. and 432, cloth. 1873. —Vol. V., demy 8vo, pp. viii. and 360, cloth. 1875. The complete work, 5 vols. £7, 7s.

**GROTE.**—REVIEW of the Work of Mr. John Stuart Mill entitled "Examination of Sir William Hamilton's Philosophy." By George Grote, Author of the "History of Ancient Greece," "Plato, and the other Companions of Socrates," &c. 12mo, pp. 112, cloth. 1868. 3s. 6d.

**GROUT.**—ZULU-LAND; or, Life among the Zulu-Kafirs of Natal and Zulu-Land, South Africa. By the Rev. Lewis Grout. Crown 8vo, pp. 352, cloth. With Map and Illustrations. 7s. 6d.

**GROWSE.**—MATHURA : A District Memoir. By F. S. Growse, B.C.S., M.A., Oxon, C.I.E., Fellow of the Calcutta University. Second edition, illustrated, revised, and enlarged, 4to, pp. xxiv. and 520, boards. 1880. 42s.

**GUBERNATIS.**—ZOOLOGICAL MYTHOLOGY; or, The Legends of Animals. By Angelo de Gubernatis, Professor of Sanskrit and Comparative Literature in the Instituto di Studi Superiori e di Perfezionamento at Florence, &c. 2 vols. 8vo, pp. xxvi. and 432, and vii. and 442, cloth. 1872. £1. 8s.

This work is an important contribution to the study of the comparative mythology of the Indo-Germanic nations. The author introduces the denizens of the air, earth, and water in the various characters assigned to them in the myths and legends of all civilised nations, and traces the migration of the mythological ideas from the times of the early Aryans to those of the Greeks, Romans, and Teutons.

**GULSHAN I. RAZ :** THE MYSTIC ROSE GARDEN OF SA'D UD DIN MAHMUD SHARIS-TARI. The Persian Text, with an English Translation and Notes, chiefly from the Commentary of Muhammed Bin Yahya Lahiji. By E. H. Whinfield, M.A., Barrister-at-Law, late of H.M.B.C.S. 4to, pp. xvi., 94, 60, cloth. 1880. 10s. 6d.

**GUMPACH.**—TREATY RIGHTS OF THE FOREIGN MERCHANT, and the Transit System in China. By Johannes von Gumpach. 8vo, pp. xviii. and 421, sewed. 10s. 6d.

**HAAS.**—CATALOGUE OF SANSKRIT AND PALI BOOKS IN THE BRITISH MUSEUM. By Dr. Ernst Haas. Printed by permission of the Trustees of the British Museum. 4to, pp. viii. and 188, paper boards. 1876. 21s.

**HAFIZ OF SHIRAZ.**—SELECTIONS FROM HIS POEMS. Translated from the Persian by Hermann Bicknell. With Preface by A. S. Bicknell. Demy 4to, pp. xx. and 384, printed on fine stout plate-paper, with appropriate Oriental Bordering in gold and colour, and Illustrations by J. R. Herbert, R.A. 1875. £2, 2s.

**HAFIZ.**—See Trübner's Oriental Series.

**HAGEN.**—NORICA; or, Tales from the Olden Time. Translated from the German of August Hagen. Fcap. 8vo, pp. xiv. and 374. 1850. 5s.

**HAGGARD.**—CETYWAYO AND HIS WHITE NEIGHBOURS; or, Remarks on Recent Events in Zululand, Natal, and the Transvaal. By H. R. Haggard. Crown 8vo, pp. xvi. and 294, cloth. 1882. 7s. 6d.

**HAGGARD.**—See “The Vazir of Lankuran.”

**HAHN.**—**TSUNI-|| GOAM**, the Supreme Being of the Khoi-Khoi. By Theophilus Hahn, Ph.D., Custodian of the Grey Collection, Cape Town, &c., &c. Post 8vo, pp. xiv. and 154. 1882. 7s. 6d.

**HALDANE.**—See SCHOPENHAUER, or ENGLISH AND FOREIGN PHILOSOPHICAL LIBRARY, vol. xxii.

**HALDEMAN.**—**PENNSYLVANIA DUTCH**: A Dialect of South Germany with an Infusion of English. By S. S. Haldeman, A.M., Professor of Comparative Philology in the University of Pennsylvania, Philadelphia. 8vo, pp. viii. and 70, cloth. 1872. 3s. 6d.

**HALL.**—**ON ENGLISH ADJECTIVES IN -ABLE**, WITH SPECIAL REFERENCE TO RELIABLE. By FitzEdward Hall, C.E., M.A., Hon. D.C.L. Oxon; formerly Professor of Sanskrit Language and Literature, and of Indian Jurisprudence in King's College, London. Crown 8vo, pp. viii. and 238, cloth. 1877. 7s. 6d.

**HALL.**—**MODERN ENGLISH.** By FitzEdward Hall, M.A., Hon. D.C.L. Oxon. Crown 8vo, pp. xvi. and 394, cloth. 1873. 10s. 6d.

**HALL.**—**SUN AND EARTH AS GREAT FORCES IN CHEMISTRY.** By T. W. Hall, M.D., L.R.C.S.E. Crown 8vo, pp. xii. and 220, cloth. 1874. 3s.

**HALL.**—**THE PEDIGREE OF THE DEVIL.** By F. T. Hall, F.R.A.S. With Seven Autotype Illustrations from Designs by the Author. Demy 8vo, pp. xvi. and 256, cloth. 1883. 7s. 6d.

**HALL.**—**ARCTIC EXPEDITION.** See NOURSE.

**HALLOCK.**—**THE SPORTSMAN'S GAZETTEER AND GENERAL GUIDE.** The Game Animals, Birds, and Fishes of North America: their Habits and various methods of Capture, &c., &c. With a Directory to the principal Game Resorts of the Country. By Charles Hallock. New Edition. Crown 8vo, cloth. Maps and Portrait. 1883. 15s.

**HAM.**—**THE MAID OF CORINTH.** A Drama in Four Acts. By J. Panton Ham. Crown 8vo, pp. 65, sewed. 2s. 6d.

**HARLEY.**—**THE SIMPLIFICATION OF ENGLISH SPELLING**, specially adapted to the Rising Generation. An Easy Way of Saving Time in Writing, Printing, and Reading. By Dr. George Harley, F.R.S., F.C.S. 8vo. pp. 128, cloth. 1877. 2s. 6d.

**HARRISON.**—**WOMAN'S HANDIWORK IN MODERN HOMES.** By Constance Cary Harrison. With numerous Illustrations and Five Coloured Plates, from designs by Samuel Colman, Rosina Emmet, George Gibson, and others. 8vo, pp. xii. and 242, cloth. 1881. 10s.

**HARTMANN.**—See English and Foreign Philosophical Library, vol. XXV.

**HARTZENBUSCH** and **LEMMING.**—**EGO DE MADRID.** A Practical Guide to Spanish Conversation. By J. E. Hartzenbusch and H. Lemming. Second Edition. Post 8vo, pp. 250, cloth. 1870. 5s.

**HASE.**—**MIRACLE PLAYS AND SACRED DRAMAS**: An Historical Survey. By Dr. Karl Hase. Translated from the German by A. W. Jackson, and Edited by the Rev. W. W. Jackson, Fellow of Exeter College, Oxford. Crown 8vo, pp. 288. 1880. 9s.

**HAUG.**—**GLOSSARY AND INDEX** of the Pahlavi Texts of the Book of Arda Viraf, the Tale of Gosht—J. Fryano, the Hadokht Nask, and to some extracts from the Dinkard and Nirangistan; prepared from Destur Hoshangji Jamaspji Asa's Glossary to the Arda Viraf Namak, and from the Original Texts, with Notes on Pahlavi Grammar by E. W. West, Ph.D. Revised by M. Haug, Ph.D., &c. Published by order of the Bombay Government. 8vo, pp. viii. and 352, sewed. 1874. 25s.



- HAUG.**—THE SACRED LANGUAGE, &c., OF THE PARSIS. See Trübner's Oriental Series.
- HAUPT.**—THE LONDON ARBITRAGEUR; or, The English Money Market, in connection with Foreign Bourses. A Collection of Notes and Formulæ for the Arbitration of Bills, Stocks, Shares, Bullion, and Coins, with all the Important Foreign Countries. By Ottomar Haupt. Crown 8vo, pp. viii. and 196, cloth. 1870. 7a. 6d.
- HAWKEN.**—UPA-SASTRĀ: Comments, Linguistic, Doctrinal, on Sacred and Mythic Literature. By J. D. Hawken. Crown 8vo, pp. viii. and 288, cloth. 1877. 7a. 6d.
- HAZEN.**—THE SCHOOL AND THE ARMY IN GERMANY AND FRANCE, with a Diary of Siege Life at Versailles. By Brevet Major-General W. B. Hazen, U.S.A., Col. 6th Infantry. 8vo, pp. 408, cloth. 1872. 10a. 6d.
- HEATH.**—EDGAR QUINET. See English and Foreign Philosophical Library, Vol. XIV.
- HEATON.**—AUSTRALIAN DICTIONARY OF DATES AND MEN OF THE TIME. Containing the History of Australasia from 1542 to May 1879. By I. H. Heaton. Royal 8vo, pp. iv. and 554, cloth. 15s.
- HEBREW LITERATURE SOCIETY.**
- HECHLER.**—THE JERUSALEM BISHOPRIC DOCUMENTS. With Translations, chiefly derived from "Das Evangelische Bisthum in Jerusalem," Geschichtliche Darlegung mit Urkunden. Berlin, 1842. Published by Command of His Majesty Frederick William IV., King of Prussia. Arranged and Supplemented by the Rev. Prof. William H. Hechler, British Chaplain at Stockholm. 8vo, pp. 212, with Maps, Portrait, and Illustrations, cloth. 1883. 10s. 6d.
- HECKER.**—THE EPIDEMICS OF THE MIDDLE AGES. Translated by G. B. Babington, M.D., F.R.S. Third Edition, completed by the Author's Treatise on Child-Pilgrimages. By J. F. C. Hecker. 8vo, pp. 384, cloth. 1859. 9s. 6d.
- CONTENTS.—The Black Death—The Dancing Mania—The Sweating Sickness—Child Pilgrimages.
- HEDLEY.**—MASTERPIECES OF GERMAN POETRY. Translated in the Measure of the Originals, by F. H. Hedley. With Illustrations by Louis Wanke. Crown 8vo, pp. viii. and 120, cloth. 1876. 6s.
- HEINE.**—RELIGION AND PHILOSOPHY IN GERMANY. See English and Foreign Philosophical Library, Vol. XVIII.
- HEINE.**—WIT, WISDOM, AND PATHOS from the Prose of Heinrich Heine. With a few pieces from the "Book of Songs." Selected and Translated by J. Snodgrass. With Portrait. Crown 8vo, pp. xx. and 340, cloth. 1879. 7a. 6d.
- HEINE.**—PICTURES OF TRAVEL. Translated from the German of Henry Heine, by Charles G. Leland. 7th Revised Edition. Crown 8vo, pp. 472, with Portrait, cloth. 1873. 7s. 6d.
- HEINE.**—HEINE'S BOOK OF SONGS. Translated by Charles G. Leland. Fcap. 8vo, pp. xiv. and 240, cloth, gilt edges. 1874. 7a. 6d.
- HEITZMANN.**—MICROSCOPICAL MORPHOLOGY OF THE ANIMAL BODY IN HEALTH AND DISEASE. By C. HEITZMANN, M.D. Royal 8vo, pp. xx.-850, cloth. 1884. 3ls. 6d.
- HENDRIK.**—MEMOIRS OF HANS HENDRIK, THE AROTCIO TRAVELLER; serving under Kane, Hayes, Hall, and Nares, 1853-76. Written by Himself. Translated from the Eskimo Language, by Dr. Henry Rink. Edited by Prof. Dr. G. Stephena, F.S.A. Crown 8vo, pp. 100, Map, cloth. 1878. 3s. 6d.
- HENNELL.**—PRESENT RELIGION: As a Faith owning Fellowship with Thought. Vol. I. Part I. By Sara S. Hennell. Crown 8vo, pp. 570, cloth. 1865. 7a. 6d.
- HENNELL.**—COMPARATIVISM; An Introduction to the Second Part of "Present Religion," explaining the Principle by which Religion appears still to be set in Necessary Antagonism to Positivism. By Sara S. Hennell. 8vo, pp. 160, cloth. 1869. 3a.
- HENNELL.**—COMPARATIVE ETHICS—I. Section I. Moral Standpoint. Present Religion, Vol. III. By Sara S. Hennell. 8vo, pp. 66, wrapper. 1882. 2a.

- HENNELL.**—COMPARATIVE ETHICS.—I. Sections II. and III. Moral Principle in Regard to Sexhood. Present Religion, Vol. III. By S. Hennell. Crown 8vo, pp. 92, wrapper. 1884. 2s.
- HENNELL.**—PRESENT RELIGION: As a Faith owning Fellowship with Thought. Part II. First Division. Intellectual Effect: shown as a Principle of Metaphysical Comparativism. By Sara S. Hennell. Crown 8vo, pp. 618, cloth. 1873. 7s. 6d.
- HENNELL.**—PRESENT RELIGION, Vol. III. Part II. Second Division. The Effect of Present Religion on its Practical Side. By S. S. Hennell. Crown 8vo, pp. 68, paper covers. 1882. 2s.
- HENNELL.**—COMPARATIVISM shown as Furnishing a Religious Basis to Morality. (Present Religion. Vol. III. Part II. Second Division: Practical Effect.) By Sara S. Hennell. Crown 8vo, pp. 220, stitched in wrapper. 1878. 3s. 6d.
- HENNELL.**—COMPARATIVE ETHICS. II. Sections I. and II. Moral Principle in regard to Brotherhood. (Present Religion, Vol. III.) By Sara S. Hennell. Crown 8vo, pp. 52, wrapper. 1884. 2s.
- HENNELL.**—THOUGHTS IN AID OF FAITH. Gathered chiefly from recent Works in Theology and Philosophy. By Sara S. Hennell. Post 8vo, pp. 428, cloth. 1860. 6s.
- HENWOOD.**—THE METALLIFEROUS DEPOSITS OF CORNWALL AND DEVON; with Appendices on Subterranean Temperature; the Electricity of Rocks and Veins; the Quantities of Water in the Cornish Mines; and Mining Statistics. (Vol. V. of the Transactions of the Royal Geographical Society of Cornwall.) By William Jory Henwood, F.R.S., F.G.S. 8vo, pp. x. and 515; with 113 Tables, and 12 Plates, half bound. £2, 2s.
- HENWOOD.**—OBSERVATIONS ON METALLIFEROUS DEPOSITS, AND ON SUBTERRANEAN TEMPERATURE. (Vol. VIII. of the Transactions of the Royal Geological Society of Cornwall.) By William Jory Henwood, F.R.S., F.G.S., President of the Royal Institution of Cornwall. In 2 Parts. 8vo, pp. xxx., vii. and 916; with 38 Tables, 31 Engravings on Wood, and 6 Plates. £1, 16s.
- HEPBURN.**—A JAPANESE AND ENGLISH DICTIONARY. With an English and Japanese Index. By J. C. Hepburn, M.D., LL.D. Second Edition. Imperial 8vo, pp. xxxii., 632, and 201, cloth. £8, 8s.
- HEPBURN.**—JAPANESE-ENGLISH AND ENGLISH-JAPANESE DICTIONARY. By J. C. Hepburn, M.D., LL.D. Abridged by the Author. Square fcap., pp. vi. and 536, cloth. 1873. 18s.
- HERNISZ.**—A GUIDE TO CONVERSATION IN THE ENGLISH AND CHINESE LANGUAGES, for the Use of Americans and Chinese in California and elsewhere. By Stanislas HERNISZ. Square 8vo, pp. 274, sewed. 1855. 10s. 6d.
- HERSHON.**—TALMUDIC MISCELLANY. See Trübner's Oriental Series.
- HERZEN.**—DU DEVELOPPEMENT DES IDÉES REVOLUTIONNAIRES EN RUSSIE. Par Alexander Herzen. 12mo, pp. xxiii. and 144, sewed. 1853. 2s. 6d.
- HERZEN.**—A separate list of A. Herzen's works in Russian may be had on application.
- HILL.**—THE HISTORY OF THE REFORM MOVEMENT in the Dental Profession in Great Britain during the last twenty years. By Alfred Hill, Licentiate in Dental Surgery, &c. Crown 8vo, pp. xvi. and 400, cloth. 1877. 10s. 6d.
- HILLEBRAND.**—FRANCE AND THE FRENCH IN THE SECOND HALF OF THE NINETEENTH CENTURY. By Karl Hillebrand. Translated from the Third German Edition. Post 8vo, pp. xx. and 262, cloth. 1881. 10s. 6d.
- HINDOO MYTHOLOGY POPULARLY TREATED.** Being an Epitomised Description of the various Heathen Deities illustrated on the Silver Swami Tea Service presented, as a memento of his visit to India, to H.R.H. the Prince of Wales, K.G., G.C.S.I., by His Highness the Gaekwar of Baroda. Small 4to, pp. 42, limp cloth. 1875. 3s. 6d.

- HITTELL.**—THE COMMERCE AND INDUSTRIES OF THE PACIFIC COAST OF NORTH AMERICA. By J. S. Hittell, Author of "The Resources of California." 4to, pp. 820. 1882. £1, 10s.
- HODGSON.**—ACADEMY LECTURES. By J. E. Hodgson, R.A., Librarian and Professor of Painting to the Royal Academy. Cr. 8vo, pp. viii. and 312, cloth. 1884. 7s. 6d.
- HODGSON.**—ESSAYS ON THE LANGUAGES, LITERATURE, AND RELIGION OF NÉPAL AND TIBET. Together with further Papers on the Geography, Ethnology, and Commerce of those Countries. By B. H. Hodgson, late British Minister at the Court of Népál. Royal 8vo, cloth, pp. xii. and 276. 1874. 14s.
- HODGSON.**—ESSAYS ON INDIAN SUBJECTS. See Trübner's Oriental Series.
- HODGSON.**—THE EDUCATION OF GIRLS; AND THE EMPLOYMENT OF WOMEN OF THE UPPER CLASSES EDUCATIONALLY CONSIDERED. Two Lectures. By W. B. Hodgson, LL.D. Second Edition. Cr. 8vo, pp. xvi. and 114, cloth. 1869. 3s. 6d.
- HODGSON.**—TURGOT: His Life, Times, and Opinions. Two Lectures. By W. B. Hodgson, LL.D. Crown 8vo, pp. vi. and 83, sewed. 1870. 2s.
- HOERNLE.**—A COMPARATIVE GRAMMAR OF THE GAUDIAN LANGUAGES, with Special Reference to the Eastern Hindi. Accompanied by a Language Map, and a Table of Alphabets. By A. F. Rudolf Hoernle. Demy 8vo, pp. 474, cloth. 1880. 18s.
- HOLBEIN SOCIETY.**—Subscription, one guinea per annum. List of publications on application.
- HOLMES-FORBES.**—THE SCIENCE OF BEAUTY. An Analytical Inquiry into the Laws of Aesthetics. By Avary W. Holmes-Forbes, of Lincoln's Inn, Barrister-at-Law. Post 8vo, cloth, pp. vi. and 200. 1881. 6s.
- HOLST.**—THE CONSTITUTIONAL AND POLITICAL HISTORY OF THE UNITED STATES. By Dr. H. von Holst. Translated by J. J. Lalor and A. B. Mason. Royal 8vo. Vol. I. 1750–1833. State Sovereignty and Slavery. Pp. xvi. and 506. 1876. 18s. —Vol. II. 1828–1846. Jackson's Administration—Annexation of Texas. Pp. 720. 1879. £1, 2s. —Vol. III. 1846–1850. Annexation of Texas—Compromise of 1850. Pp. x. and 598. 1881. 18s.
- HOLYOAKE.**—TRAVELS IN SEARCH OF A SETTLER'S GUIDE-BOOK OF AMERICA AND CANADA. By George Jacob Holyoake, Author of "The History of Co-operation in England." Post 8vo, pp. 148, wrapper. 1884. 2s. 6d.
- HOLYOAKE.**—THE HISTORY OF CO-OPERATION IN ENGLAND: its Literature and its Advocates. By G. J. Holyoake. Vol. I. The Pioneer Period, 1812–44. Crown 8vo, pp. xii. and 420, cloth. 1875. 4s. —Vol. II. The Constructive Period, 1845–78. Crown 8vo, pp. x. and 504, cloth. 1878. 8s.
- HOLYOAKE.**—THE TRIAL OF THEISM ACCUSED OF OBSTRUCTING SECULAR LIFE. By G. J. Holyoake. Crown 8vo, pp. xvi. and 256, cloth. 1877. 2s. 6d.
- HOLYOAKE.**—REASONING FROM FACTS: A Method of Everyday Logic. By G. J. Holyoake. Fcap., pp. xii. and 94, wrapper. 1877. 1s. 6d.
- HOLYOAKE.**—SELF-HELP BY THE PEOPLE. Thirty-three Years of Co-operation in Rochdals. In Two Parts. Part I., 1844–1857; Part II., 1857–1877. By G. J. Holyoake. Ninth Edition. Crown 8vo, pp. 174, cloth. 1883. 2s. 6d.
- HOPKINS.**—ELEMENTARY GRAMMAR OF THE TURKISH LANGUAGE. With a few Easy Exercises. By F. L. Hopkins, M.A., Fellow and Tutor of Trinity Hall, Cambridge. Crown 8vo, pp. 48, cloth. 1877. 3s. 6d.
- HORDER.**—A SELECTION FROM "THE BOOK OF PRAISE FOR CHILDREN," as Edited by W. Garrett Horder. For the Use of Jewish Children. Fcap. 8vo, pp. 80, cloth. 1883. 1s. 6d.
- HOSMER.**—THE PEOPLE AND POLITICS; or, The Structure of States and the Significance and Relation of Political Forms. By G. W. Hosmer, M.D. Demy 8vo, pp. viii. and 340, cloth. 1883. 15s.
- HOWELLS.**—A LITTLE GIRL AMONG THE OLD MASTERS. With Introduction and Comment. By W. D. Howells. Oblong crown 8vo, cloth, pp. 66, with 54 plates. 1884. 10s.

- HOWELLS.**—**DR. BREEN'S PRACTICE:** A Novel. By W. D. Howells. English Copyright Edition. Crown 8vo, pp. 272, cloth. 1882. 6s.
- HOWSE.**—**A GRAMMAR OF THE CREE LANGUAGE.** With which is combined an Analysis of the Chippeway Dialect. By Joseph Howse, F.R.G.S. 8vo, pp. xx. and 324, cloth. 1865. 7s. 6d.
- HULME.**—**MATHEMATICAL DRAWING INSTRUMENTS, AND HOW TO USE THEM.** By F. Edward Hulme, F.L.S., F.S.A., Art-Master of Marlborough College, Author of "Principles of Ornamental Art," &c. With Illustrations. Second Edition. Imperial 16mo, pp. xvi. and 152, cloth. 1881. 3s. 6d.
- HUMBERT.**—**ON "TENANT RIGHT."** By C. F. Humbert. 8vo, pp. 20, sewed. 1875. 1s.
- HUMBOLDT.**—**THE SPHERE AND DUTIES OF GOVERNMENT.** Translated from the German of Baron Wilhelm Von Humboldt by Joseph Coulthard, jun. Post 8vo, pp. xv. and 203, cloth. 1854. 5s.
- HUMBOLDT.**—**LETTERS OF WILLIAM VON HUMBOLDT TO A FEMALE FRIEND.** A complete Edition. Translated from the Second German Edition by Catherine M. A. Comper, with a Biographical Notice of the Writer. 2 vols. crown 8vo, pp. xxviii. and 592, cloth. 1867. 10s.
- HUNT.**—**THE RELIGION OF THE HEART.** A Manual of Faith and Duty. By Leigh Hunt. Fcap. 8vo, pp. xxiv. and 259, cloth. 2s. 6d.
- HUNT.**—**CHEMICAL AND GEOLOGICAL ESSAYS.** By Professor T. Sterry Hunt. Second Edition. 8vo, pp. xxii. and 448, cloth. 1879. 12s.
- HUNTER.**—**A COMPARATIVE DICTIONARY OF THE NON-ARYAN LANGUAGES OF INDIA AND HIGH ASIA.** With a Dissertation, Political and Linguistic, on the Aboriginal Races. By W. W. Hunter, B.A., M.R.A.S., Hon. Fel. Ethnol. Soc., Author of the "Annals of Rural Bengal," of H.M.'s Civil Service. Being a Lexicon of 144 Languages, illustrating Turanian Speech. Compiled from the Hodgson Lists, Government Archives, and Original MSS., arranged with Prefaces and Indices in English, French, German, Russian, and Latin. Large 4to, toned paper, pp. 230, cloth. 1869. 42s.
- HUNTER.**—**THE INDIAN MUSALMANS.** By W. W. Hunter, B.A., LL.D., Director-General of Statistics to the Government of India, &c., Author of the "Annals of Rural Bengal," &c. Third Edition. 8vo, pp. 219, cloth. 1876. 10s. 6d.
- HUNTER.**—**FAMINE ASPECTS OF BENGAL DISTRICTS.** A System of Famine Warnings. By W. W. Hunter, B.A., LL.D. Crown 8vo, pp. 216, cloth. 1874. 7s. 6d.
- HUNTER.**—**A STATISTICAL ACCOUNT OF BENGAL.** By W. W. Hunter, B.A., LL.D., Director-General of Statistics to the Government of India, &c. In 20 vols. 8vo, half morocco. 1877. £5.
- HUNTER.**—**CATALOGUE OF SANSKRIT MANUSCRIPTS (BUDDHIST).** Collected in Nepal by B. H. Hodgson, late Resident at the Court of Nepal. Compiled from Lists in Calcutta, France, and England, by W. W. Hunter, C.I.E., LL.D. 8vo, pp. 28, paper. 1880. 2s.
- HUNTER.**—**THE IMPERIAL GAZETTEER OF INDIA.** By W. W. Hunter, C.I.E., LL.D., Director-General of Statistics to the Government of India. In Nine Volumes. 8vo, pp. xxxiii. and 544, 539, 567, xix. and 716, 509, 513, 555, 537, and xii. and 478, half morocco. With Maps. 1881.
- HUNTER.**—**THE INDIAN EMPIRE: Its History, People, and Products.** By W. W. Hunter, C.I.E., LL.D. Post 8vo, pp. 568, with Map, cloth. 1882. 16s.
- HUNTER.**—**AN ACCOUNT OF THE BRITISH SETTLEMENT OF ADEN, IN ARABIA.** Compiled by Capt. F. M. Hunter, Assistant Political Resident, Aden. 8vo, pp. xii. and 232, half bound. 1877. 7s. 6d.
- HUNTER.**—**A STATISTICAL ACCOUNT OF ASSAM.** By W. W. Hunter, B.A., LL.D., C.I.E., Director-General of Statistics to the Government of India, &c. 2 vols. 8vo, pp. 420 and 490, with 2 Maps, half morocco. 1879. 10s.

- HUNTER.**—A BRIEF HISTORY OF THE INDIAN PEOPLE. By W. W. Hunter, C.I.E., LL.D. Fourth Edition. Crown 8vo, pp. 222, cloth. With Map. 1884. 3s. 6d.
- HURST.**—HISTORY OF RATIONALISM: embracing a Survey of the Present State of Protestant Theology. By the Rev. John F. Hurst, A.M. With Appendix of Literature. Revised and enlarged from the Third American Edition. Crown 8vo, pp. xvii. and 525, cloth. 1867. 10s. 6d.
- HYETT.**—PROMPT REMEDIES FOR ACCIDENTS AND POISONS: Adapted to the use of the Inexperienced till Medical aid arrives. By W. H. Hyett, F.R.S. A Broad-sheet, to hang up in Country Schools or Vestries, Workshops, Offices of Factories, Mines and Docks, on board Yachts, in Railway Stations, remote Shooting Quarters, Highland Manses, and Private Houses, wherever the Doctor lives at a distance. Sold for the benefit of the Gloucester Eye Institution. In sheets, 21½ by 17½ inches, 2s. 6d.; mounted, 3s. 6d.
- HYMANS.**—PUPIL *Versus* TEACHER. Letters from a Teacher to a Teacher. Fcap. 8vo, pp. 92, cloth. 1875. 2s.
- IHNE.**—A LATIN GRAMMAR FOR BEGINNERS. By W. H. Ihne, late Principal of Carlton Terrace School, Liverpool. Crown 8vo, pp. vi. and 184, cloth. 1864. 3s.
- IKHWÂN-U-S SAFÁ;** or, Brothers of Purity. Translated from the Hindustani by Professor John Dowson, M.R.A.S., Staff College, Sandhurst. Crown 8vo, pp. viii. and 156, cloth. 1869. 7s.
- INDIA.**—ARCHÆOLOGICAL SURVEY OF WESTERN INDIA. See Burgess.
- INDIA.**—PUBLICATIONS OF THE ARCHÆOLOGICAL SURVEY OF INDIA. A separate list on application.
- INDIA.**—PUBLICATIONS OF THE GEOGRAPHICAL DEPARTMENT OF THE INDIA OFFICE, LONDON. A separate list, also list of all the Government Maps, on application.
- INDIA.**—PUBLICATIONS OF THE GEOLOGICAL SURVEY OF INDIA. A separate list on application.
- INDIA OFFICE PUBLICATIONS:—**
- Aden, Statistical Account of. 5s.
- Assam, do. do. Vols. I. and II. 5s. each.
- Baden Powell, Land Revenues, &c., in India. 12s.
- Do. Jurisprudence for Forest Officers. 12s.
- Beal's Buddhist Tripitaka. 4s.
- Bengal, Statistical Account of. Vols. I. to XX. 100s. per set.
- Do. do. do. Vols. VI. to XX. 5s. each.
- Bombay Code. 21s.
- Bombay Gazetteer. Vol. II., 14s. Vol. VIII., 9s. Vol. XIII. (2 parts), 16s. Vol. XV. (2 parts), 16s.
- Do. do. Vols. III. to VII., and X., XI., XII., XIV., XVI. 8s. each.
- Do. do. Vols. XXI., XXII., and XXIII. 9s. each.
- Burgess' Archæological Survey of Western India. Vols. I. and III. 42s. each.
- Do. do. do. Vol. II. 63s.
- Do. do. do. Vols. IV. and V. 126s.
- Burma (British) Gazetteer. 2 vols. 50s.
- Catalogue of Manuscripts and Maps of Surveys. 12s.
- Chambers' Meteorology (Bombay) and Atlas. 30s.
- Cole's Agra and Muttra. 70s.
- Cook's Gums and Resins. 5s.
- Corpus Inscriptionem Indicarum. Vol. I. 32s.
- Cunningham's Archæological Survey. Vols. I. to XVIII. 10s. and 12s. each.
- Do. Stupa of Bharut. 63s.
- Egerton's Catalogue of Indian Arms. 2s. 6d.
- Ferguson and Burgess, Cave Temples of India. 42s.
- Do. Tree and Serpent Worship. 105s.
- Finance and Revenue Accounts of the Government of India for 1883-4. 2s. 6d.
- Gamble, Manual of Indian Timbers. 10s.
- Hunter's Imperial Gazetteer. 9 vols.

**INDIA OFFICE PUBLICATIONS—continued.**

- Indian Education Commission, Report of the. 12s. Appendices. 10 vols. 10s.  
 Jaschke's Tibetan-English Dictionary. 30s.  
 King. Chinchona-Planting. 1s.  
 Kurz. Forest Flora of British Burma. Vols. I. and II. 15s. each.  
 Liotard's Materials for Paper. 2s. 6d.  
 Liotard's Silk in India. Part I. 2s.  
 Loth. Catalogue of Arabic MSS. 10s. 6d.  
 Markham's Tibet. 21s.  
 Do. Memoir of Indian Surveys. 10s. 6d.  
 Do. Abstract of Reports of Surveys. 1s. 6d.  
 Mitra (Rajendralala), Buddha Gaya. 60s.  
 Moir, Torrent Regions of the Alps. 1s.  
 Mueller. Select Plants for Extra-Tropical Countries. 8s.  
 Mysore and Coorg Gazetteer. Vols. I. and II. 10s. each.  
 Do. do. Vol. III. 5s.  
 N. W. P. Gazetteer. Vols. I. and II. 10s. each.  
 Do. do. Vols. III. to XI., XIII., and XIV. 12s. each.  
 Oudh do. Vols. I. to III. 10s. each.  
 People of India, The. Vols. I. to VIII. 45s. each.  
 Raverty's Notes on Afghanistan and Baluchistan. Sections I. and II. 2s. Section III. 5s. Section IV. 3s.  
 Rajputana Gazetteer. 3 vols. 15s.  
 Saunders' Mountains and River Basins of India. 3s.  
 Sewell's Amaravati Tops. 3s.  
 Smyth's (Brough) Gold Mining in Wynaad. 1s.  
 Taylor. Indian Marine Surveys. 2s. 6d.  
 Trigonometrical Survey, Synopsis of Great. Vols. I. to VI. 10s. 6d. each.  
 Trumpp's Adi Granth. 52s. 6d.  
 Waring. Pharmacopœia of India, The. 6s.  
 Watson's Cotton Gins. Boards, 10s. 6d. Paper, 10s.  
 Do. Rhea Fibre. 2s. 6d.  
 Do. Tobacco. 5s.  
 Wilson. Madras Army. Vols. I. and II. 21s.

**INDIAN GAZETTEERS.—See GAZETTEERS, and INDIA OFFICE PUBLICATIONS.****INGLEBY.—See SHAKESPEARE.**

**INMAN.—NAUTICAL TABLES.** Designed for the use of British Seamen. By the Rev. James Inman, D.D., late Professor at the Royal Naval College, Portsmouth. Demy 8vo, pp. xvi. and 410, cloth. 1877. 15s.

**INMAN.—HISTORY OF THE ENGLISH ALPHABET : A Paper** read before the Liverpool Literary and Philosophical Society. By T. Inman, M.D. 8vo, pp. 36, sewed. 1872. 1s.

**IN SEARCH OF TRUTH.** Conversations on the Bible and Popular Theology, for Young People. By A. M. Y. Crown 8vo, pp. x. and 138, cloth. 1875. 2s. 6d.

**INTERNATIONAL NUMISMATA ORIENTALIA (THE).—**Royal 4to, in paper wrapper. Part I. Ancient Indian Weights. By E. Thomas, F.R.S. Pp. 84, with a Plate and Map of the India of Manu. 9s. 6d.—Part II. Coins of the Urtukî Turkmâns. By Stanley Lane Poole, Corpus Christi College, Oxford. Pp. 44, with 6 Plates. 9s.—Part III. The Coinage of Lydia and Persia, from the Earliest Times to the Fall of the Dynasty of the Achæmenidæ. By Barclay V. Head, Assistant-Keeper of Coins, British Museum. Pp. viii.—56, with 3 Autotype Plates. 10s. 6d.—Part IV. The Coins of the Tuluni Dynasty. By Edward Thomas Rogers. Pp. iv.—22, and 1 Plate. 5s.—Part V. The Parthian Coinage. By Percy Gardner, M.A. Pp. iv.—66, and 8 Autotype Plates. 18s.—Part VI. The Ancient Coins and Measures of Ceylon. By T. W. Rhys Davids. Pp. iv. and 60, and 1 Plate. 10½.—Vol. I., containing the first six parts, as specified above. Royal 4to, half bound. £3, 13s. 6d.

**INTERNATIONAL NUMISMATA—continued.**

**VOL. II. COINS OF THE JEWS.** Being a History of the Jewish Coinage and Money in the Old and New Testaments. By Frederick W. Madden, M.R.A.S., Member of the Numismatic Society of London, Secretary of the Brighton College, &c., &c. With 279 woodcuts and a plate of alphabets. Royal 4to, pp. xii. and 330, sewed. 1881. £2.

**VOL. III. Part I. THE COINS OF ARAKAN, OF PEGU, AND OF BURMA.** By Lieut.-General Sir Arthur Phayre, C.B., K.C.S.I., G.C.M.G., late Commissioner of British Burma. Also contains the Indian Balhara, and the Arabian Interchange with India in the Ninth and following Centuries. By Edward Thomas, F.R.S. Royal 4to, pp. viii. and 48, with Five Autotype Illustrations, wrapper. 1882. 8s. 6d.

**Part II. THE COINS OF SOUTHERN INDIA.** By Sir W. Elliot. Royal 4to.

**JACKSON.—ETHNOLOGY AND PHRENOLOGY AS AN AID TO THE HISTORIAN.** By the late J. W. Jackson. Second Edition. With a Memoir of the Author, by his Wife. Crown 8vo, pp. xx. and 324, cloth. 1875. 4s. 6d.

**JACKSON.—THE SHROPSHIRE WORD-BOOK.** A Glossary of Archaic and Provincial Words, &c., used in the County. By Georgina F. Jackson. Crown 8vo, pp. civ. and 524, cloth. 1881. 31s. 6d.

**JACOB.—HINDU PANTHEISM.** See Trübner's Oriental Series.

**JAGIELSKI.—ON MARIENBAD SPA, and the Diseases Curable by its Waters and Baths.** By A. V. Jagielski, M.D., Berlin. Second Edition. Crown 8vo, pp. viii. and 186. With Map. Cloth. 1874. 5s.

**JAMISON.—THE LIFE AND TIMES OF BERTRAND DU GUESCLIN.** A History of the Fourteenth Century. By D. F. Jamison, of South Carolina. Portrait. 2 vols. 8vo, pp. xvi., 287, and viii., 314, cloth. 1864. £1, 1s.

**JAPAN.—MAP OF NIPPON (Japan):** Compiled from Native Maps, and the Notes of most recent Travellers. By R. Henry Brunton, M.I.C.E., F.R.G.S., 1880. Size, 5 feet by 4 feet, 20 miles to the inch. In 4 Sheets, £1, 1s.; Roller, varnished. £1, 11s. 6d.; Folded, in Case, £1, 5s. 6d.

**JASCHKE.—A TIBETAN-ENGLISH DICTIONARY.** With special reference to the Pre-vailing Dialects. To which is added an English-Tibetan Vocabulary. By H. A. Jäschke, late Moravian Missionary at Kyelang, British Lahoul. Imperial 8vo, pp. xxiv.-672, cloth. 1881. £1, 10s.

**JASCHKE.—TIBETAN GRAMMAR.** By H. A. Jäschke. Crown 8vo, pp. viii.-104, cloth. 1883. 5s.

**JATAKA (THE),** together with its COMMENTARY: being tales of the Anterior Birth of Gotama Buddha. Now first published in Pali, by V. Fausboll. Text. 8vo. Vol. I., pp. viii. and 512, cloth. 1877. 28s.—Vol. II., pp. 452, cloth. 1879, 28s.—Vol. III., pp. viii. and 544, cloth. 1883. 28s. (For Translation see Trübner's Oriental Series, "Buddhist Birth Stories.")

**JENKINS.—A PALADIN OF FINANCE: Contemporary Manners.** By E. Jenkins, Author of "Ginx's Baby." Crown 8vo, pp. iv. and 392, cloth. 1882. 7s. 6d.

**JENKINS.—VEST-POCKET LEXICON.** An English Dictionary of all except familiar Words, including the principal Scientific and Technical Terms, and Foreign Moneys, Weights and Measures; omitting what everybody knows, and containing what everybody wants to know and cannot readily find. By Jahez Jenkins. 64mo, pp. 564, cloth. 1879. 1s. 6d.

**JOHNSON.—ORIENTAL RELIGIONS.** India. See English and Foreign Philosophical Library, Extra Series, Vols. IV. and V.

**JOHNSON.—ORIENTAL RELIGIONS AND THEIR RELATION TO UNIVERSAL RELIGION.** Persia. By Samuel Johnson. With an Introduction by O. B. Frothingham. Demy 8vo, pp. xlv. and 784, cloth. 1885. 18s.

**JOLLY.—See NARADĪYA.**

- JOMINI.**—THE ART OF WAR. By Baron de Jomini, General and Aide-de-Camp to the Emperor of Russia. A New Edition, with Appendices and Maps. Translated from the French. By Captain G. H. Mendell, and Captain W. O. Craighill. Crown 8vo, pp. 410, cloth. 1879. 9s.
- JOSEPH.**—RELIGION, NATURAL AND REVEALED. A Series of Progressive Lessons for Jewish Youth. By N. S. Joseph. Crown 8vo, pp. xii.—296, cloth. 1879. 3s.
- JUVENALIS SATIRÆ.** With a Literal English Prose Translation and Notes. By J. D. Lewis, M.A., Trin. Coll. Camb. Second Edition. Two vols. 8vo, pp. xii. and 230 and 400, cloth. 1882. 12s.
- KARCHER.**—QUESTIONNAIRE FRANÇAIS. Questions on French Grammar, Idiomatic Difficulties, and Military Expressions. By Theodore Karcher, LL.B. Fourth Edition, greatly enlarged. Crown 8vo, pp. 224, cloth. 1879. 4s. 6d. Interleaved with writing paper, 5s. 6d.
- KARDEC.**—THE SPIRIT'S BOOK. Containing the Principles of Spiritist Doctrine on the Immortality of the Soul, &c., &c., according to the Teachings of Spirits of High Degree, transmitted through various mediums, collected and set in order by Allen Kardec. Translated from the 120th thousand by Anna Blackwell. Crown 8vo, pp. 512, cloth. 1875. 7s. 6d.
- KARDEC.**—THE MEDIUM'S BOOK; or, Guide for Mediums and for Evocations. Containing the Theoretic Teachings of Spirits concerning all kinds of Manifestations, the Means of Communication with the Invisible World, the Development of Medianimity, &c., &c. By Allen Kardec. Translated by Anna Blackwell. Crown 8vo, pp. 456, cloth. 1876. 7s. 6d.
- KARDEC.**—HEAVEN AND HELL; or, the Divine Justice Vindicated in the Plurality of Existences. By Allen Kardec. Translated by Anna Blackwell. Crown 8vo, pp. viii. and 448, cloth. 1878. 7s. 6d.
- KEMP.** See SCHOPENHAUER.
- KENDRICK.**—GREEK OLLENDORFF. A Progressive Exhibition of the Principles of the Greek Grammar. By Asahel C. Kendrick. 8vo, pp. 371, cloth. 1870. 9s.
- KERMODE.**—NATAL: Its Early History, Rise, Progress, and Future Prospects as a Field for Emigration. By W. Kermode, of Natal. Crown 8vo, pp. xii. and 228, with Map, cloth. 1883. 3s. 6d.
- KEYS OF THE CREEDS (THE).** Third Revised Edition. Crown 8vo, pp. 210, cloth. 1876. 5s.
- KINAHAN.**—VALLEYS AND THEIR RELATION TO FISSURES, FRACTURES, AND FAULTS. By G. H. Kinahan, M.R.I.A., F.R.G.S.I., &c. Dedicated by permission to his Grace the Duke of Argyll. Crown 8vo, pp. 256, cloth, illustrated. 7s. 6d.
- KING'S STRATAGEM (THE); OR, THE PEARL OF POLAND; A Tragedy in Five Acts.** By Stella. Second Edition. Crown 8vo, pp. 94, cloth. 1874. 2s. 6d.
- KINGSTON.**—THE UNITY OF CREATION. A Contribution to the Solution of the Religious Question. By F. H. Kingston. Crown 8vo, pp. viii. and 152, cloth. 1874. 5s.
- KISTNER.**—BUDDHA AND HIS DOCTRINES. A Bibliographical Essay. By Otto Kistner. 4to, pp. iv. and 32, sewed. 1869. 2s. 6d.
- KNOX.**—ON A MEXICAN MUSTANG. See under SWEET.
- KLEMM.**—MUSCLE BEATING; or, Active and Passive Home Gymnastics, for Healthy and Unhealthy People. By C. Klemm. With Illustrations. 8vo, pp. 60, wrapper. 1878. 1s.
- KOHL.**—TRAVELS IN CANADA AND THROUGH THE STATES OF NEW YORK AND PENNSYLVANIA. By J. G. Kohl. Translated by Mrs. Percy Sinnett. Revised by the Author. Two vols. post 8vo, pp. xiv. and 794, cloth. 1861. £1, 1s.



- KRAFF.**—**DICTIONARY OF THE SUAHILI LANGUAGE.** Compiled by the Rev. Dr. L. Krapp, missionary of the Church Missionary Society in East Africa. With an Appendix, containing an outline of a Suahili Grammar. Medium 8vo, pp. xl. and 434, cloth. 1882. 30s.
- KRAUS.**—**CARLSBAD AND ITS NATURAL HEALING AGENTS,** from the Physiological and Therapeutical Point of View. By J. Kraus, M.D. With Notes Introductory by the Rev. J. T. Walters, M.A. Second Edition. Revised and enlarged. Crown 8vo, pp. 104, cloth. 1880. 5s.
- KROEGER.**—**THE MINNESINGER OF GERMANY.** By A. E. Kroeger. Fcap. 8vo, pp. 290, cloth. 1873. 7s.
- KURZ.**—**FOREST FLORA OF BRITISH BURMA.** By S. Kurz, Curator of the Herbarium, Royal Botanical Gardens, Calcutta. 2 vols. crown 8vo, pp. xxx., 550, and 614, cloth. 1877. 30s.
- LACERDA'S JOURNEY TO CAZEMBE in 1798.** Translated and Annotated by Captain R. F. Burton, F.R.G.S. Also Journey of the Pombeiros, &c. Demy 8vo, pp. viii. and 272. With Map, cloth. 1873. 7s. 6d.
- LANARI.**—**COLLECTION OF ITALIAN AND ENGLISH DIALOGUES.** By A. Lanari. Fcap. 8vo, pp. viii. and 200, cloth. 1874. 3s. 6d.
- LAND.**—**THE PRINCIPLES OF HEBREW GRAMMAR.** By J. P. N. Land, Professor of Logic and Metaphysics in the University of Leyden. Translated from the Dutch, by Reginald Lane Poole, Balliol College, Oxford. Part I. Sounds. Part II. Words. With Large Additions by the Author, and a new Preface. Crown 8vo, pp. xx. and 220, cloth. 1876. 7s. 6d.
- LANE.**—**THE KORAN.** See Trübner's Oriental Series.
- LANGE.**—**A HISTORY OF MATERIALISM.** See English and Foreign Philosophical Library, Vols. I. to III.
- LANGE.**—**GERMANIA.** A German Reading-book Arranged Progressively. By F. K. W. Lange, Ph.D. Part I. Anthology of German Prose and Poetry, with Vocabulary and Biographical Notes. 8vo, pp. xvi. and 216, cloth, 1881, 3s. 6d. Part II. Essays on German History and Institutions, with Notes. 8vo, pp. 124, cloth. 1881. 3s. 6d. Parts I. and II. together. 5s. 6d.
- LANGE.**—**GERMAN PROSE WRITING.** Comprising English Passages for Translation into German. Selected from Examination Papers of the University of London, the College of Preceptors, London, and the Royal Military Academy, Woolwich, arranged progressively, with Notes and Theoretical as well as Practical Treatises on themes for the writing of Essays. By F. K. W. Lange, Ph.D., Assistant German Master, Royal Academy, Woolwich; Examiner, Royal College of Preceptors London. Crown 8vo, pp. viii. and 176, cloth. 1881. 4s.
- LANGE.**—**GERMAN GRAMMAR PRACTICE.** By F. K. W. Lange, Ph.D. Crown 8vo, pp. viii. and 64, cloth. 1882. 1s. 6d.
- LANGE.**—**COLLOQUIAL GERMAN GRAMMAR.** With Special Reference to the Anglo-Saxon Element in the English Language. By F. K. W. Lange, Ph.D., &c. Crown 8vo, pp. xxxii. and 380, cloth. 1882. 4s. 6d.
- LANMAN.**—**A SANSKRIT READER.** With Vocabulary and Notes. By Charles Rockwell Lanman, Professor of Sanskrit in Harvard College. Part I. Imperial 8vo, pp. xx. and 294, cloth. 1884. 10s. 6d.
- LARSEN.**—**DANISH-ENGLISH DICTIONARY.** By A. Larsen. Crown 8vo, pp. viii. and 646, cloth. 1884. 7s. 6d.

- LASCARIDES.**—A COMPREHENSIVE PHRASEOLOGICAL ENGLISH-ANCIENT AND MODERN GREEK LEXICON. Founded upon a manuscript of G. P. Lascarides, and Compiled by L. Myriantheus, Ph.D. 2 vols. 18mo, pp. xi. and 1338, cloth. 1882. £1, 10s.
- LATHE (THE)** AND ITS USES; or, Instruction in the Art of Turning Wood and Metal, including a description of the most modern appliances for the Ornamentation of Plain and Curved Surfaces, &c. Sixth Edition. With additional Chapters and Index. Illustrated. 8vo, pp. iv. and 316, cloth. 1883. 10s. 6d.
- LE-BRUN.**—MATERIALS FOR TRANSLATING FROM ENGLISH INTO FRENCH; being a short Essay on Translation, followed by a Graduated Selection in Prose and Verse. By L. Le-Brun. Seventh Edition. Revised and corrected by Henri Van Laun. Post 8vo, pp. xii. and 204, cloth. 1882. 4s. 6d.
- LEE.**—ILLUSTRATIONS OF THE PHYSIOLOGY OF RELIGION. In Sections adapted for the use of Schools. Part I. By Henry Lee, F.R.C.S., formerly Professor of Surgery, Royal College of Surgeons, &c. Crown 8vo, pp. viii. and 108, cloth. 1880. 3s. 6d.
- LEES.**—A PRACTICAL GUIDE TO HEALTH, AND TO THE HOME TREATMENT OF THE COMMON AILMENTS OF LIFE: With a Section on Cases of Emergency, and Hints to Mothers on Nursing, &c. By F. Arnold Lees, F.L.S. Crown 8vo, pp. 334, stiff covers. 1874. 3s.
- LEGGE.**—THE CHINESE CLASSICS. With a Translation, Critical and Exegetical, Notes, Prolegomena, and copious Indexes. By James Legge, D.D., of the London Missionary Society. In 7 vols. Royal 8vo. Vols. I.-V. in Eight Parts, published, cloth. £2, 2s. each Part.
- LEGGE.**—THE CHINESE CLASSICS, translated into English. With Preliminary Essays and Explanatory Notes. Popular Edition. Reproduced for General Readers from the Author's work, containing the Original Text. By James Legge, D.D. Crown 8vo. Vol. I. The Life and Teachings of Confucius. Third Edition. Pp. vi. and 338, cloth. 1872. 10s. 6d.—Vol. II. The Works of Mencius. Pp. x. and 402, cloth, 12s.—Vol. III. The She-King; or, The Book of Poetry. Pp. vi. and 432, cloth. 1876. 12s.
- LEGGE.**—CONFUCIANISM IN RELATION TO CHRISTIANITY. A Paper read before the Missionary Conference in Shanghai, on May 11th, 1877. By Rev. James Legge, D.D., LL.D., &c. 8vo, pp. 12, sewed. 1877. 1s. 6d.
- LEGGE.**—A LETTER TO PROFESSOR MAX MÜLLER, chiefly on the Translation into English of the Chinese Terms *Ti* and *Shang Ti*. By James Legge, Professor of the Chinese Language and Literature in the University of Oxford. Crown 8vo, pp. 30, sewed. 1880. 1s.
- LEIGH.**—THE RELIGION OF THE WORLD. By H. Stone Leigh. 12mo, pp. xii. and 66, cloth. 1869. 2s. 6d.
- LEIGH.**—THE STORY OF PHILOSOPHY. By Aston Leigh. Post 8vo, pp. xii. and 210, cloth. 1881. 6s.
- LEILA-HANOUM.**—A TRAGEDY IN THE IMPERIAL HAREM AT CONSTANTINOPLE. By Leila-Hanoum. Translated from the French, with Notes by General R. E. Colston. 16mo, pp. viii. and 300, cloth. 1883. 4s. Paper, 2s. 6d.
- LELAND.**—THE BREITMANN BALLADS. The only authorised Edition. Complete in 1 vol., including Nineteen Ballads, illustrating his Travels in Europe (never before printed), with Comments by Fritz Schwackenhammer. By Charles G. Leland. Crown 8vo, pp. xxviii. and 292, cloth. 1872. 6s.
- LELAND.**—THE MUSIC LESSON OF CONFUCIUS, and other Poems. By Charles G. Leland. Fcap. 8vo, pp. viii. and 168, cloth. 1871. 3s. 6d.
- LELAND.**—CAUDEAMUS. Humorous Poems translated from the German of Joseph Victor Scheffel and others. By Charles G. Leland. 16mo, pp. 176, cloth. 1872. 3s. 6d.

- LELAND.**—**THE EGYPTIAN SKETCH-BOOK.** By C. G. Leland. Crown 8vo, pp. viii. and 316, cloth. 1873. 7s. 6d.
- LELAND.**—**THE ENGLISH GIPSIES AND THEIR LANGUAGE.** By Charles G. Leland. Second Edition. Crown 8vo, pp. xvi. and 260, cloth. 1874. 7s. 6d.
- LELAND.**—**FU-SANG; OR, THE DISCOVERY OF AMERICA** by Chinese Buddhist Priests in the Fifth Century. By Charles G. Leland. Crown 8vo, pp. 232, cloth. 1875. 7s. 6d.
- LELAND.**—**PIDGIN-ENGLISH SING-SONG; OR, SONGS AND STORIES** in the China-English Dialect. With a Vocabulary. By Charles G. Leland. Crown 8vo, pp. viii. and 140, cloth. 1876. 5s.
- LELAND.**—**THE GYPSIES.** By C. G. Leland. Crown 8vo, pp. 372, cloth. 1882. 10s. 6d.
- LEOPARDI.**—See English and Foreign Philosophical Library, Vol. XVII.
- LEO.**—**FOUR CHAPTERS OF NORTH'S PLUTARCH,** Containing the Lives of Caius Marcius, Coriolanus, Julius Cæsar, Marcus Antonius, and Marcus Brutus, as Sources to Shakespeare's Tragedies; Coriolanus, Julius Cæsar, and Antony and Cleopatra; and partly to Hamlet and Timon of Athens. Photolithographed in the size of the Edition of 1595. With Preface, Notes comparing the Text of the Editions of 1579, 1595, 1603, and 1612; and Reference Notes to the Text of the Tragedies of Shakespeare. Edited by Professor F. A. Leo, Ph.D., Vice-President of the New Shakespeare Society; Member of the Directory of the German Shakespeare Society; and Lecturer at the Academy of Modern Philology at Berlin. Folio, pp. 22, 130 of facsimiles, half-morocco. Library Edition (limited to 250 copies), £1, 11s. 6d.; Amateur Edition (50 copies on a superior large hand-made paper), £3, 3s.
- LEO.**—**SHAKESPEARE-NOTES.** By F. A. Leo. Demy 8vo, pp. viii. and 120, cloth. 1885. 6s.
- LEONOWENS.**—**LIFE AND TRAVEL IN INDIA:** Being Recollections of a Journey before the Days of Railroads. By Anna Harriette Leonowens, Author of "The English Governess at the Siamese Court," and "The Romance of the Harem." 8vo, pp. 326, cloth, illustrated. 1885. 10s. 6d.
- LERMONTOFF.**—**THE DEMON.** By Michael Lermontoff. Translated from the Russian by A. Condie Stephen. Crown 8vo, pp. 88, cloth. 1881. 2s. 6d.
- LESLEY.**—**MAN'S ORIGIN AND DESTINY.** Sketched from the Platform of the Physical Sciences. By J. P. Lesley, Member of the National Academy of the United States, Professor of Geology, University of Pennsylvania. Second (Revised and considerably Enlarged) Edition, crown 8vo, pp. viii. and 142, cloth. 1881. 7s. 6d.
- LESSING.**—**LETTERS ON BIBLIOLATRY.** By Gotthold Ephraim Lessing. Translated from the German by the late H. H. Bernard, Ph.D. 8vo, pp. 184, cloth. 1862. 5s.
- LESSING.**—See English and Foreign Philosophical Library, Extra Series, Vols. I. and II.
- LETTERS ON THE WAR BETWEEN GERMANY AND FRANCE.** By Mommsen, Strauss, Max Müller, and Carlyle. Second Edition. Crown 8vo, pp. 120, cloth. 1871. 2s. 6d.
- LEWES.**—**PROBLEMS OF LIFE AND MIND.** By George Henry Lewes. First Series: The Foundations of a Creed. Vol. I., demy 8vo. Fourth edition, pp. 488, cloth. 1884. 12s.—Vol. II., demy 8vo, pp. 552, cloth. 1875. 16s.
- LEWES.**—**PROBLEMS OF LIFE AND MIND.** By George Henry Lewes. Second Series. THE PHYSICAL BASIS OF MIND. 8vo, with Illustrations, pp. 508, cloth. 1877. 16s. Contents.—The Nature of Life; The Nervous Mechanism; Animal Automatism; The Reflex Theory.
- LEWES.**—**PROBLEMS OF LIFE AND MIND.** By George Henry Lewes. Third Series. Problem the First—The Study of Psychology: Its Object, Scope, and Method. Demy 8vo, pp. 200, cloth. 1879. 7s. 6d.

- LEWES.**—**PROBLEMS OF LIFE AND MIND.** By George Henry Lewes. Third Series. Problem the Second—Mind as a Function of the Organism. Problem the Third—The Sphere of Sense and Logic of Feeling. Problem the Fourth—The Sphere of Intellect and Logic of Signs. Demy 8vo, pp. x. and 500, cloth. 1879. 15s.
- LEWIS.**—See **JUVENAL** and **PLINY**.
- LIBRARIANS, TRANSACTIONS AND PROCEEDINGS OF THE CONFERENCE OF,** held in London, October 1877. Edited by Edward B. Nicholson and Henry R. Tedder. Imperial 8vo, pp. 276, cloth. 1878. £1, 8s.
- LIBRARY ASSOCIATION OF THE UNITED KINGDOM,** Transactions and Proceedings of the Annual Meetings of the. Imperial 8vo, cloth. **FIRST**, held at Oxford, October 1, 2, 3, 1878. Edited by the Secretaries, Henry R. Tedder, Librarian of the Athenæum Club, and Ernest C. Thomas, late Librarian of the Oxford Union Society. Pp. viii. and 192. 1879. £1, 8s.—**SECOND**, held at Manchester, September 23, 24, and 25, 1879. Edited by H. R. Tedder and E. C. Thomas. Pp. x. and 184. 1880. £1, 1s.—**THIRD**, held at Edinburgh, October 5, 6, and 7, 1880. Edited by E. C. Thomas and C. Welsh. Pp. x. and 202. 1881. £1, 1s.—**FOURTH** and **FIFTH**, held in London, September 1881, and at Cambridge, September 1882. Edited by E. C. Thomas. Pp. x.-258. 1885. 28s.
- LIEBER.**—**THE LIFE AND LETTERS OF FRANCIS LIEBER.** Edited by T. S. Perry. 8vo, pp. iv. and 440, cloth, with Portrait. 1882. 14s.
- LITTLE FRENCH READER (THE).** Extracted from "The Modern French Reader." Third Edition. Crown 8vo, pp. 112, cloth. 1884. 2s.
- LLOYD AND NEWTON.**—**PRUSSIA'S REPRESENTATIVE MAN.** By F. Lloyd of the Universities of Halle and Athens, and W. Newton, F.R.G.S. Crown 8vo, pp. 648, cloth. 1875. 10s. 6d.
- LOBSCHIED.**—**CHINESE AND ENGLISH DICTIONARY,** arranged according to the Radicals. By W. Lobscheid. 1 vol. imperial 8vo, pp. 600, cloth. £2, 8s.
- LOBSCHIED.**—**ENGLISH AND CHINESE DICTIONARY,** with the Punti and Mandarin Pronunciation. By W. Lobscheid. Four Parts. Folio, pp. viii. and 2016, boards. £8, 8s.
- LONG.**—**EASTERN PROVERBS.** See Trübner's Oriental Series.
- LOVETT.**—**THE LIFE AND STRUGGLES OF WILLIAM LOVETT** in his pursuit of Bread, Knowledge, and Freedom; with some short account of the different Associations he belonged to, and of the Opinions he entertained. 8vo, pp. vi. and 474, cloth. 1876. 5s.
- LOVELY.**—**WHERE TO GO FOR HELP:** Being a Companion for Quick and Easy Reference of Police Stations, Fire-Engine Stations, Fire-Escape Stations, &c., &c., of London and the Suburbs. Compiled by W. Lovely, R.N. Third Edition. 18mo, pp. 16, sewed. 1882. 3d.
- LOWELL.**—**THE BIGLOW PAPERS.** By James Russell Lowell. Edited by Thomas Hughes, Q.C. A Reprint of the Authorised Edition of 1859, together with the Second Series of 1862. First and Second Series in 1 vol. Fcap., pp. lxxviii.-140 and lxxiv.-190, cloth. 1880. 2s. 6d.
- LUCAS.**—**THE CHILDREN'S PENTATEUCH:** With the Haphtarahs or Portions from the Prophets. Arranged for Jewish Children. By Mrs. Henry Lucas. Crown 8vo, pp. viii. and 570, cloth. 1878. 5s.
- LUDEWIG.**—**THE LITERATURE OF AMERICAN ABORIGINAL LANGUAGES.** By Hermann E. Ludewig. With Additions and Corrections by Professor Wm. W. Turner. Edited by Nicolas Trübner. 8vo, pp. xxiv. and 258, cloth. 1858. 10s. 6d.
- LUKIN.**—**THE BOY ENGINEERS:** What they did, and how they did it. By the Rev. L. J. Lukin, Author of "The Young Mechanic," &c. A Book for Boys; 30 Engravings. Imperial 16mo, pp. viii. and 344, cloth. 1877. 7s. 6d.
- LUX E TENEBRIS; OR, THE TESTIMONY OF CONSCIOUSNESS.** A Theoretic Essay. Crown 8vo, pp. 376, with Diagram, cloth. 1874. 10s. 6d.

- MACCORMAC.**—THE CONVERSATION OF A SOUL WITH GOD : A Theodicy. By Henry MacCormac, M.D. 16mo, pp. xvi. and 144, cloth. 1877. 3s. 6d.
- MACHIAVELLI.**—THE HISTORICAL, POLITICAL, AND DIPLOMATIC WRITINGS OF NICCOLO MACHIAVELLI. Translated from the Italian by C. E. Detmold. With Portraits. 4 vols. 8vo, cloth, pp. xli., 420, 464, 488, and 472. 1882. £3, 3s.
- MACKENZIE.**—HISTORY OF THE RELATIONS OF THE GOVERNMENT WITH THE HILL TRIBES OF THE NORTH-EAST FRONTIER OF BENGAL. By Alexander Mackenzie, of the Bengal Civil Service; Secretary to the Government of India in the Home Department, and formerly Secretary to the Government of Bengal. Royal 8vo, pp. xviii. and 586, cloth, with Map. 1884. 16s.
- MADDEN.**—COINS OF THE JEWS. Being a History of the Jewish Coinage and Money in the Old and New Testaments. By Frederick W. Madden, M.R.A.S. Member of the Numismatic Society of London, Secretary of the Brighton College, &c., &c. With 279 Woodcuts and a Plate of Alphabets. Royal 4to, pp. xii. and 330, cloth. 1881. £2, 2s.
- MADELUNG.**—THE CAUSES AND OPERATIVE TREATMENT OF DUPUYTREN'S FINGER CONTRACTION. By Dr. Otto W. Madelung, Lecturer of Surgery at the University, and Assistant Surgeon at the University Hospital, Bonn. 8vo, pp. 24, sewed. 1876. 1s.
- MAHAPARINIBBANASUTTA.**—See CHILDERS.
- MAHA-VIRA-CHARITA**; or, The Adventures of the Great Hero Rama. An Indian Drama in Seven Acts. Translated into English Prose from the Sanskrit of Bhavabhūti. By John Pickford, M.A. Crown 8vo, cloth. 5s.
- MAIMONIDES.**—THE GUIDE OF THE PERPLEXED OF MAIMONIDES. See English and Foreign Philosophical Library.
- MALLESON.**—ESSAYS AND LECTURES ON INDIAN HISTORICAL SUBJECTS. By Colonel G. B. Malleison, C.S.I. Second Issue. Crown 8vo, pp. 348, cloth. 1876. 5s.
- MAN.**—ON THE ABORIGINAL INHABITANTS OF THE ANDAMAN ISLANDS. By Edward Horace Man, Assistant Superintendent, Andaman and Nicobar Islands, F.R.G.S., M.R.A.S., M.A.I. With Report of Researches into the Language of the South Andaman Islands. By A. J. Ellis, F.R.S., F.S.A. Reprinted from "The Journal of the Anthropological Institute of Great Britain and Ireland." Demy 8vo, pp. xxviii., 298, with Map and 8 Plates, cloth. 1885. 10s. 6d.
- MANDLEY.**—WOMAN OUTSIDE CHRISTENDOM. An Exposition of the Influence exerted by Christianity on the Social Position and Happiness of Women. By J. G. Mandley. Crown 8vo, pp. viii. and 160, cloth. 1880. 5s.
- MANIPULUS VOCABULORUM.** A Rhyming Dictionary of the English Language. By Peter Levins (1570). Edited, with an Alphabetical Index, by Henry B. Wheatley. 8vo, pp. xvi. and 370, cloth. 1867. 14s.
- MANŒUVRES.**—A RETROSPECT OF THE AUTUMN MANŒUVRES, 1871. With 5 Plans. By a Recluse. 8vo, pp. xii. and 133, cloth. 1872. 5s.
- MARIETTE-BEY.**—THE MONUMENTS OF UPPER EGYPT: a translation of the "Itinéraire de la Haute Egypte" of Auguste Mariette-Bey. Translated by Alphonse Mariette. Crown 8vo, pp. xvi. and 262, cloth. 1877. 7s. 6d.
- MARKHAM.**—QUICHUA GRAMMAR AND DICTIONARY. Contributions towards a Grammar and Dictionary of Quichua, the Language of the Yncas of Peru. Collected by Clements R. Markham, F.S.A. Crown 8vo, pp. 223, cloth, £1, 11s. 6d.
- MARKHAM.**—OLLANTA: A Drama in the Quichua Language. Text, Translation, and Introduction. By Clements R. Markham, C.B. Crown 8vo, pp. 128, cloth. 1871. 7s. 6d.
- MARKHAM.**—A MEMOIR OF THE LADY ANA DE OSORIO, Countess of Chincon, and Vics-Queen of Peru, A.D. 1629-39. With a Plea for the correct spelling of the Chinchona Genus. By Clements R. Markham, C.B., Member of the Imperial Academy Naturæ Curiosorum, with the Cognomen of Chinchon. Small 4to, pp. xii. and 100. With 2 Coloured Plates, Map, and Illustrations. Handsomely bound. 1874. 28s.

- MARKHAM.**—A MEMOIR ON THE INDIAN SURVEYS. By Clements R. Markham, C.B., F.R.S., &c., &c. Published by Order of H. M. Secretary of State for India in Council. Illustrated with Maps. Second Edition. Imperial 8vo, pp. xxx. and 481, boards. 1878. 10s. 6d.
- MARKHAM.**—NARRATIVES OF THE MISSION OF GEORGE BOGLE TO TIBET, and of the Journey of Thomas Manning to Lhasa. Edited with Notes, an Introduction, and Lives of Mr. Bogle and Mr. Manning. By Clements R. Markham, C.B., F.R.S. Second Edition. 8vo, pp. clxv. and 362, cloth. With Maps and Illustrations. 1879. 21s.
- MARKS.**—SERMONS. Preached on various occasions at the West London Synagogue of British Jews. By the Rev. Professor Marks, Minister of the Congregation. Published at the request of the Council. Second Series, demy 8vo, pp. viii.-310, cloth. 1885. 7s. 6d. Third Series, demy 8vo, pp. iv.-284, cloth. 1885. 7s. 6d.
- MARMONTEL.**—BELISAIRE. Par Marmontel. Nouvelle Edition. 12mo, pp. xii. and 123, cloth. 1867. 2s. 6d.
- MARSDEN.**—NUMISMATA ORIENTALIA ILLUSTRATA. THE PLATES OF THE ORIENTAL COINS, ANCIENT AND MODERN, of the Collection of the late William Marsden, F.R.S., &c. &c. Engraved from Drawings made under his Directions. 4to, 57 Plates, cloth. 31s. 6d.
- MARTIN AND TRÜBNER.**—THE CURRENT GOLD AND SILVER COINS OF ALL COUNTRIES, their Weight and Fineness, and their Intrinsic Value in English Money, with Facsimiles of the Coins. By Leopold C. Martin, of Her Majesty's Stationery Office, and Charles Trübner. In 1 vol. medium 8vo, 141 Plates, printed in Gold and Silver, and representing about 1000 Coins, with 160 pages of Text, handsomely bound in embossed cloth, richly gilt, with Emblematical Designs on the Cover, and gilt edges. 1863. £2, 2s.
- MARTIN.**—THE CHINESE: THEIR EDUCATION, PHILOSOPHY, AND LETTERS. By W. A. P. Martin, D.D., LL.D., President of the Tungwen College, Peking. 8vo, pp. 320, cloth. 1881. 7s. 6d.
- MARTINEAU.**—ESSAYS, PHILOSOPHICAL AND THEOLOGICAL. By James Martineau. 2 vols. crown 8vo, pp. iv. and 414—x. and 430, cloth. 1875. £1, 4s.
- MARTINEAU.**—LETTERS FROM IRELAND. By Harriet Martineau. Reprinted from the *Daily News*. Post 8vo, pp. viii. and 220, cloth. 1852. 6s. 6d.
- MASON.**—BURMA: ITS PEOPLE AND PRODUCTIONS; or, Notes on the Fauna, Flora, and Minerals of Tenasserin, Pegu and Burma. By the Rev. F. Mason, D.D., M.R.A.S., Corresponding Member of the American Oriental Society, of the Boston Society of Natural History, and of the Lyceum of Natural History, New York. Vol. I. GEOLOGY, MINERALOGY AND ZOOLOGY. Vol. II. BOTANY. Rewritten and Enlarged by W. Theobald, late Deputy-Superintendent Geological Survey of India. Two Vols., royal 8vo, pp. xxvi. and 560; xvi. and 788 and xxxvi., cloth. 1884. £3.
- MATHEWS.**—ABRAHAM IBN EZRA'S COMMENTARY ON THE CANTICLES AFTER THE FIRST RECENSION. Edited from the MSS., with a translation, by H. J. Mathews, B.A., Exeter College, Oxford. Crown 8vo, pp. x., 34, and 24, limp cloth. 1874. 2s. 6d.
- MATERIA MEDICA, PHYSIOLOGICAL AND APPLIED.** Vol. I. Contents:—Aconitum, by R. E. Dudgeon, M.D.; Crotalus, by J. W. Hayward, M.D.; Digitalis, by F. Black, M.D.; Kali Bichromicum, by J. J. Drysdale, M.D.; Nux Vomica, by F. Black, M.D.; Plumbum, by F. Black, M.D. Demy 8vo, pp. xxiv.-726, cloth. 1884. 15s.
- MAXWELL.**—A MANUAL OF THE MALAY LANGUAGE. By W. E. MAXWELL, of the Inner Temple, Barrister-at-Law; Assistant Resident, Perak, Malay Peninsula. With an Introductory Sketch of the Sanskrit Element in Malay. Crown 8vo, pp. viii. and 182, cloth. 1882. 7s. 6d.
- MAY.**—A BIBLIOGRAPHY OF ELECTRICITY AND MAGNETISM. 1860 to 1883. With Special Reference to Electro-Technics. Compiled by G. May. With an Index by O. Salle, Ph.D. Crown 8vo, pp. viii.-204, cloth. 1884. 5s.

- MAYER.**—ON THE ART OF POTTERY: with a History of its Rise and Progress in Liverpool. By Joseph Mayer, F.S.A., F.R.S.N.A., &c. 8vo, pp. 106, boards. 1873. 5s.
- MAYERS.**—TREATIES BETWEEN THE EMPIRE OF CHINA AND FOREIGN POWERS, together with Regulations for the conduct of Foreign Trade, &c. Edited by W. F. Mayers, Chinese Secretary to H.B.M.'s Legation at Peking. 8vo, pp. 246, cloth. 1877. 25s.
- MAYERS.**—THE CHINESE GOVERNMENT:—a Manual of Chinese Titles, categorically arranged and explained, with an Appendix. By Wm. Fred. Mayers, Chinese Secretary to H.B.M.'s Legation at Peking, &c., &c. Royal 8vo, pp. viii. and 160, cloth. 1878. 30s.
- M'CRINDLE.**—ANCIENT INDIA, AS DESCRIBED BY MEGASTHENES AND ARRIAN; being a translation of the fragments of the Indika of Megasthenes collected by Dr. Schwanbeck, and of the first part of the Indika of Arrian. By J. W. M'Crindle, M.A., Principal of the Government College, Patna, &c. With Introduction, Notes, and Map of Ancient India. Post 8vo, pp. xi. and 224, cloth. 1877. 7s. 6d.
- M'CRINDLE.**—THE COMMERCE AND NAVIGATION OF THE ERYTHREAN SEA. Being a Translation of the Periplus Maris Erythræi, by an Anonymous Writer, and of Arrian's Account of the Voyage of Nearkhos, from the Mouth of the Indus to the Head of the Persian Gulf. With Introduction, Commentary, Notes, and Index. By J. W. M'Crindle, M.A., Edinburgh, &c. Post 8vo, pp. iv. and 238, cloth. 1879. 7s. 6d.
- M'CRINDLE.**—Ancient India as Described by Ktesias the Knidian; being a Translation of the Abridgment of his "Indika" by Photios, and of the Fragments of that Work preserved in other Writers. With Introduction, Notes, and Index. By J. W. M'Crindle, M.A., M.R.S.A. 8vo, pp. viii. and 104, cloth. 1882. 6s.
- MECHANIC (THE YOUNG).** A Book for Boys, containing Directions for the use of all kinds of Tools, and for the construction of Steam Engines and Mechanical Models, including the Art of Turning in Wood and Metal. Fifth Edition. Imperial 16mo, pp. iv. and 346, and 70 Engravings, cloth. 1878. 6s.
- MECHANIC'S WORKSHOP (AMATEUR).** A Treatise containing Plain and Concise Directions for the Manipulation of Wood and Metals, including Casting, Forging, Brazing, Soldering, and Carpentry. By the Author of "The Lathe and its Uses." Sixth Edition. Demy 8vo, pp. iv. and 148. Illustrated, cloth. 1880. 6s.
- MEDITATIONS ON DEATH AND ETERNITY.** Translated from the German by Frederica Rowan. Published by Her Majesty's gracious permission. 8vo, pp. 386, cloth. 1862. 10s. 6d.
- DITTO. Smaller Edition, crown 8vo, printed on toned paper, pp. 352, cloth. 1884. 6s.
- MEDITATIONS ON LIFE AND ITS RELIGIOUS DUTIES.** Translated from the German by Frederica Rowan. Dedicated to H.R.H. Princess Louis of Hesse. Published by Her Majesty's gracious permission. Being the Companion Volume to "Meditations on Death and Eternity." 8vo, pp. vi. and 370, cloth. 1863. 10s. 6d.
- DITTO. Smaller Edition, crown 8vo, printed on toned paper, pp. 338. 1863. 6s.
- MEDLICOTT.**—A MANUAL OF THE GEOLOGY OF INDIA, chiefly compiled from the observations of the Geological Survey. By H. B. Medlicott, M.A., Superintendent, Geological Survey of India, and W. T. Blanford, A.R.S.M., F.R.S., Deputy Superintendent. Published by order of the Government of India. 2 vols. 8vo, pp. xviii.—lxxx.—818, with 21 Plates and large coloured Map mounted in case, uniform, cloth. 1879. 16s. (For Part III. see BALL.)

**MEGHA-DUTA** (THE). (Cloud-Messenger.) By Kālidāsa. Translated from the Sanskrit into English Verse by the late H. H. Wilson, M.A., F.R.S. The Vocabulary by Francis Johnson. New Edition. 4to, pp. xi. and 180, cloth. 10s. 6d.

**MEREDYTH**.—ARCA, A REPERTOIRE OF ORIGINAL POEMS, Sacred and Secular. By F. Meredyth, M.A., Canon of Limerick Cathedral. Crown 8vo, pp. 124, cloth. 1875. 5s.

**METCALFE**.—THE ENGLISHMAN AND THE SCANDINAVIAN. By Frederick Metcalfe, M.A., Fellow of Lincoln College, Oxford; Translator of "Gallus" and "Charicles;" and Author of "The Oxonian in Iceland." Post 8vo, pp. 512, cloth. 1880. 18s.

**MICHEL**.—LES ÉCOSSAIS EN FRANCE, LES FRANÇAIS EN ÉCOSSE. Par Francisque Michel, Correspondant de l'Institut de France, &c. In 2 vols. 8vo, pp. vii., 547, and 551, rich blue cloth, with emblematical designs. With upwards of 100 Coats of Arms, and other Illustrations. Price, £1, 12s.—Also a Large-Paper Edition (limited to 100 Copies), printed on Thick Paper. 2 vols. 4to, half morocco, with 3 additional Steel Engravings. 1862. £3, 3s.

**MICKIEWICZ**.—KONRAD WALLENROD. An Historical Poem. By A. Mickiewicz. Translated from the Polish into English Verse by Miss M. Biggs. 18mo, pp. xvi. and 100, cloth. 1882. 2s. 6d.

**MILL**.—AUGUSTE COMTE AND POSITIVISM. By the late John Stuart Mill, M.P. Third Edition. 8vo, pp. 200, cloth. 1882. 3s. 6d.

**MILLHOUSE**.—MANUAL OF ITALIAN CONVERSATION. For the Use of Schools. By John Millhouse. 18mo, pp. 126, cloth. 1866. 2s.

**MILLHOUSE**.—NEW ENGLISH AND ITALIAN PRONOUNCING AND EXPLANATORY DICTIONARY. By John Millhouse. Vol. I. English-Italian. Vol. II. Italian-English. Fourth Edition. 2 vols. square 8vo, pp. 654 and 740, cloth. 1867. 12s.

**MILNE**.—NOTES ON CRYSTALLOGRAPHY AND CRYSTALLO-PHYSICS. Being the Substance of Lectures delivered at Yedo during the years 1876-1877. By John Milne, F.G.S. 8vo, pp. viii. and 70, cloth. 1879. 3s.

**MILTON AND VONDEL**.—See EDMUNDSON.

**MINOCHCHERJI**.—PAHLAVI, GUJARATI, AND ENGLISH DICTIONARY. By Jamashji Dastur Minochcherji. Vol. I., with Photograph of Author. 8vo, pp. clxxii. and 168, cloth. 1877. 14s.

**MITRA**.—BUDDHA GAYA: The Hermitage of Śākya Muni. By Rajendralala Mitra, LL.D., C.I.E., &c. 4to, pp. xvi. and 258, with 51 Plates, cloth. 1879. £3.

**MOCATTA**.—MORAL BIBLICAL GLEANINGS AND PRACTICAL TEACHINGS, Illustrated by Biographical Sketches Drawn from the Sacred Volume. By J. L. Mocatta. 8vo, pp. viii. and 446, cloth. 1872. 7s.

**MODERN FRENCH READER** (THE). Prose. Junior Course. Tenth Edition. Edited by Ch. Cassal, LL.D., and Théodore Karcher, LL.B. Crown 8vo, pp. xiv. and 224, cloth. 1884. 2s. 6d.

SENIOR COURSE. Third Edition. Crown 8vo, pp. xiv. and 418, cloth. 1880. 4s.

**MODERN FRENCH READER**.—A GLOSSARY of Idioms, Gallicisms, and other Difficulties contained in the Senior Course of the Modern French Reader; with Short Notices of the most important French Writers and Historical or Literary Characters, and hints as to the works to be read or studied. By Charles Cassal, LL.D., &c. Crown 8vo, pp. viii. and 104, cloth. 1881. 2s. 6d.

**MODERN FRENCH READER**.—SENIOR COURSE AND GLOSSARY combined. 6s.

**MORELET**.—TRAVELS IN CENTRAL AMERICA, including Accounts of some Regions unexplored since the Conquest. From the French of A. Morelet, by Mrs. M. F. Squier. Edited by E. G. Squier. 8vo, pp. 430, cloth. 1871. 8s. 6d.

**MORFILL**.—SIMPLIFIED POLISH GRAMMAR. See Trübner's Collection.



- MORFIT.**—A PRACTICAL TREATISE ON THE MANUFACTURE OF SOAPS. By Campbell Morfit, M.D., F.C.S., formerly Professor of Applied Chemistry in the University of Maryland. With Illustrations. Demy 8vo, pp. xii. and 270, cloth. 1871. £2, 12s. 6d.
- MORFIT.**—A PRACTICAL TREATISE ON PURE FERTILIZERS, and the Chemical Conversion of Rock Guanos, Marlstones, Coprolites, and the Crude Phosphates of Lime and Alumina generally into various valuable Products. By Campbell Morfit, M.D., F.C.S., formerly Professor of Applied Chemistry in the University of Maryland. With 28 Plates. 8vo, pp. xvi. and 547, cloth. 1873. £4, 4s.
- MORRIS.**—A DESCRIPTIVE AND HISTORICAL ACCOUNT OF THE GODAVERY DISTRICT, IN THE PRESIDENCY OF MADRAS. By Henry Morris, formerly of the Madras Civil Service, author of "A History of India, for use in Schools," and other works. With a Map. 8vo, pp. xii. and 390, cloth. 1878. 12s.
- MOSENTHAL.**—OSTRICHES AND OSTRICH FARMING. By J. de Mosenthal, late Member of the Legislative Council of the Cape of Good Hope, &c., and James E. Harting, F.L.S., F.Z.S., Member of the British Ornithologist's Union, &c. Second Edition. With 8 full-page illustrations and 20 woodcuts. Royal 8vo, pp. xxiv. and 246, cloth. 1879. 10s. 6d.
- MOTLEY.**—JOHN LOTHROP MOTLEY: a Mémoir. By Oliver Wendell Holmes. English Copyright Edition. Crown 8vo, pp. xii. and 275, cloth. 1878. 6s.
- MUELLER.**—THE ORGANIC CONSTITUENTS OF PLANTS AND VEGETABLE SUBSTANCES, and their Chemical Analysis. By Dr. G. C. Wittstein. Authorised Translation from the German Original, enlarged with numerous Additions, by Baron Ferd. von Mueller, K.C.M.G., M. & Ph. D., F.R.S. Crown 8vo, pp. xviii. and 332, wrapper. 1880. 14s.
- MUELLER.**—SELECT EXTRA-TROPICAL PLANTS READILY ELIGIBLE FOR INDUSTRIAL CULTURE OR NATURALISATION. With Indications of their Native Countries and some of their Uses. By F. Von Mueller, K.C.M.G., M.D., Ph.D., F.R.S. 8vo, pp. x., 394, cloth. 1880. 8s.
- MUHAMMED.**—THE LIFE OF MUHAMMED. Based on Muhammed Ibn Ishak. By Abd El Malik Ibn Hisham. Edited by Dr. Ferdinand Wüstenfeld. One volume containing the Arabic Text. 8vo, pp. 1026, sewed. £1, 1s. Another volume, containing Introduction, Notes, and Index in German. 8vo, pp. lxxii. and 266, sewed. 7s. 6d. Each part sold separately.
- MUIR.**—EXTRACTS FROM THE CORAN. In the Original, with English rendering. Compiled by Sir William Muir, K.C.S.I., LL.D., Author of "The Life of Mahomet." Second Edition. Crown 8vo, pp. viii. and 64, cloth. 1885. 2s. 6d.
- MUIR.**—ORIGINAL SANSKRIT TEXTS, on the Origin and History of the People of India, their Religion and Institutions. Collected, Translated, and Illustrated by John Muir, D.C.L., LL.D., Ph.D., &c. &c.
- Vol. I. Mythical and Legendary Accounts of the Origin of Caste, with an Inquiry into its existence in the Vedic Age. Second Edition, rewritten and greatly enlarged. 8vo, pp. xx. and 532, cloth. 1868. £1, 1s.
- Vol. II. The Trans-Himalayan Origin of the Hindus, and their Affinity with the Western Branches of the Aryan Race. Second Edition, revised, with Additions. 8vo, pp. xxxii. and 512, cloth. 1871. £1, 1s.
- Vol. III. The Vedas: Opinions of their Authors, and of later Indian Writers, on their Origin, Inspiration, and Authority. Second Edition, revised and enlarged. 8vo, pp. xxxii. and 312, cloth. 1868. 16s.
- Vol. IV. Comparison of the Vedic with the later representation of the principal Indian Deities. Second Edition, revised. 8vo, pp. xvi. and 524, cloth. 1873. £1, 1s.

**MUIR.**—ORIGINAL SANSKRIT TEXTS—*continued.*

Vol. V. Contributions to a Knowledge of the Coamogony, Mythology, Religious Ideas, Life and Manners of the Indians in the Vedic Age. Third Edition. 8vo, pp. xvi. and 492, cloth. 1884. £1, 1s.

**MUIR.**—TRANSLATIONS FROM THE SANSKRIT. See Trübner's Oriental Series.

**MULHALL.**—HANDBOOK OF THE RIVER PLATE, Comprising the Argentine Republic, Uruguay, and Paraguay. With Six Maps. By M. G. and E. T. Mulhall, Proprietors and Editors of the Buenos Ayres *Standard*. Fifth Edition (Ninth Thousand), crown 8vo, pp. x. and 732, cloth. 1885. 7s. 6d.

**MÜLLER.**—OUTLINE DICTIONARY, for the Use of Missionaries, Explorers, and Students of Language. With an Introduction on the proper Use of the Ordinary English Alphabet in transcribing Foreign Languages. By F. Max Müller, M.A. The Vocabulary compiled by John Bellows. 12mo, pp. 368, morocco. 1867. 7s. 6d.

**MÜLLER.**—LECTURE ON BUDDHIST NIHILISM. By F. Max Müller, M.A. Fcap. 8vo, sewed. 1869. 1s.

**MÜLLER.**—THE SACRED HYMNS OF THE BRAHMINS, as preserved to us in the oldest collection of religious poetry, the Rig-Veda-Sanhita. Translated and explained, by F. Max Müller, M.A., Fellow of All Souls' College, Professor of Comparative Philology at Oxford, Foreign Member of the Institute of France, &c., &c. Vol. I. Hymns to the Maruts or the Storm-Gods. 8vo, pp. clii. and 264, cloth. 1869. 12s. 6d.

**MÜLLER.**—THE HYMNS OF THE RIG-VEDA, in the Samhita and Pada Texts. Reprinted from the Editio Princeps. By F. Max Müller, M.A., &c. Second Edition, with the two Texts on Parallel Pages. In two vols. 8vo, pp. 1704, sewed. £1, 12s.

**MÜLLER.**—A SHORT HISTORY OF THE BOURBONS. From the Earliest Period down to the Present Time. By R. M. Müller, Ph.D., Modern Master at Forest School, Walthamstow, and Author of "Parallèle entre 'Jules César,' par Shakespeare, et 'Le Mort de César,' par Voltaire," &c. Fcap. 8vo, pp. 30, wrapper. 1882. 1s.

**MÜLLER.**—ANCIENT INSCRIPTIONS IN CEYLON. By Dr. Edward Müller. 2 Vols. Text, crown 8vo, pp. 220, cloth, and Plates, oblong folio, cloth. 1883. 21s.

**MÜLLER.**—PALI GRAMMAR. See Trübner's Collection.

**MULLEY.**—GERMAN GEMS IN AN ENGLISH SETTING. Translated by Jane Mulley. Fcap., pp. xii. and 180, cloth. 1877. 3s. 6d.

**NĀGĀNANDA**; OR, THE JOY OF THE SNAKE WORLD. A Buddhist Drama in Five Acts. Translated into English Prose, with Explanatory Notes, from the Sanskrit of Sri-Harsha-Deva, by Palmer Boyd, B.A. With an Introduction by Professor Cowell. Crown 8vo, pp. xvi. and 100, cloth. 1872. 4s. 6d.

**NAPIER.**—FOLK LORE; or, Superstitious Beliefs in the West of Scotland within this Century. With an Appendix, showing the probable relation of the modern Festivals of Christmaa, May Day, St. John's Day, and Hallowe'en, to ancient Sun and Fire Worship. By James Napier, F.R.S.E., &c. Crown 8vo, pp. vii. and 190, cloth. 1878. 4s.

**NARĀDIYA DHARMA-SASTRA**; OR, THE INSTITUTES OF NARADA. Translated, for the first time, from the unpublished Sanskrit original. By Dr. Julius Jolly, University, Würzburg. With a Preface, Notes, chiefly critical, an Index of Quotations from Narada in the principal Indian Digests, and a general Index. Crown 8vo, pp. xxxv. and 144, cloth. 1876. 10s. 6d.

**NAVILL.**—PITHOM. See Egypt Exploration Fund.

**NEVILL.**—HAND LIST OF MOLLUSCA IN THE INDIAN MUSEUM, CALCUTTA. By Geoffrey Nevill, C.M.Z.S., &c., First Assistant to the Superintendent of the Indian Museum. Part I. Gastropoda, Pulmonata, and Procobranchia-Neurobranchia. 8vo, pp. xvi. and 338, cloth. 1878. 15s.

**NEWMAN.**—THE ODES OF HORAOR. Translated into Unrhymed Metre, with Introduction and Notes. By F. W. Newman. Second Edition. Post 8vo, pp. xxi. and 247, cloth. 1876. 4s.

- NEWMAN.**—**THEISM, DOCTRINAL AND PRACTICAL**; or, Didactic Religious Utterances. By F. W. Newman. 4to, pp. 184, cloth. 1858. 4s. 6d.
- NEWMAN.**—**HOMERIO TRANSLATION IN THEORY AND PRACTICE.** A Reply to Matthew Arnold. By F. W. Newman. Crown 8vo, pp. 104, stiff covers. 1861. 2s. 6d.
- NEWMAN.**—**HIAWATHA**: Rendered into Latin. With Abridgment. By F. W. Newman. 12mo, pp. vii. and 110, sewed. 1862. 2s. 6d.
- NEWMAN.**—**A HISTORY OF THE HEBREW MONARCHY** from the Administration of Samuel to the Babylonish Captivity. By F. W. Newman. Third Edition. Crown 8vo, pp. x. and 354, cloth. 1865. 8s. 6d.
- NEWMAN.**—**PHASES OF FAITH**; or, Passages from the History of my Creed. By F. W. Newman. New Edition; with Reply to Professor Henry Rogers, Author of the "Eclipse of Faith." Crown 8vo, pp. viii. and 212, cloth. 1881. 3s. 6d.
- NEWMAN.**—**A HANDBOOK OF MODERN ARABIC**, consisting of a Practical Grammar, with numerous Examples, Dialogues, and Newspaper Extracts, in European Type. By F. W. Newman. Post 8vo, pp. xx. and 192, cloth. 1866. 6s.
- NEWMAN.**—**TRANSLATIONS OF ENGLISH POETRY INTO LATIN VERSE.** Designed as Part of a New Method of Instructing in Latin. By F. W. Newman. Crown 8vo, pp. xiv. and 202, cloth. 1868. 6s.
- NEWMAN.**—**THE SOUL**: Her Sorrows and her Aspirations. An Essay towards the Natural History of the Soul, as the True Basis of Theology. By F. W. Newman. Tenth Edition. Post 8vo, pp. xii. and 162, cloth. 1882. 3s. 6d.
- NEWMAN.**—**THE TEXT OF THE IGUVINE INSCRIPTIONS.** With Interlinear Latin Translation and Notes. By F. W. Newman. 8vo, pp. 56, sewed. 1868. 2s.
- NEWMAN.**—**MISCELLANIES**; chiefly Addresses, Academical and Historical. By F. W. Newman. 8vo, pp. iv. and 356, cloth. 1869. 7s. 6d.
- NEWMAN.**—**THE ILIAD OF HOMER**, faithfully translated into Unrhymed English Metre, by F. W. Newman. Royal 8vo, pp. xvi. and 384, cloth. 1871. 10s. 6d.
- NEWMAN.**—**A DICTIONARY OF MODERN ARABIC.** 1. Anglo-Arabic Dictionary. 2. Anglo-Arabic Vocabulary. 3. Arabo-English Dictionary. By F. W. Newman. In 2 vols. crown 8vo, pp. xvi. and 376-464, cloth. 1871. £1, 1s.
- NEWMAN.**—**HEBREW THEISM.** By F. W. Newman. Royal 8vo, pp. viii. and 172 Stiff wrappers. 1874. 4s. 6d.
- NEWMAN.**—**THE MORAL INFLUENCE OF LAW.** A Lecture by F. W. Newman, May 20, 1860. Crown 8vo, pp. 16, sewed. 3d.
- NEWMAN.**—**RELIGION NOT HISTORY.** By F. W. Newman. Foolscap, pp. 58, paper wrapper. 1877. 1s.
- NEWMAN.**—**MORNING PRAYERS IN THE HOUSEHOLD OF A BELIEVER IN GOD.** By F. W. Newman. Second Edition. Crown 8vo, pp. 80, limp cloth. 1882. 1s. 6d.
- NEWMAN.**—**REORGANIZATION OF ENGLISH INSTITUTIONS.** A Lecture by Emeritus Professor F. W. Newman. Delivered in the Manchester Athenæum, October 15, 1875. Crown 8vo, pp. 28, sewed. 1880. 6d.
- NEWMAN.**—**WHAT IS CHRISTIANITY WITHOUT CHRIST?** By F. W. Newman, Emeritus Professor of University College, London. 8vo, pp. 28, stitched in wrapper. 1881. 1s.
- NEWMAN.**—**LIBYAN VOCABULARY.** An Essay towards Reproducing the Ancient Numidian Language out of Four Modern Languages. By F. W. Newman. Crown 8vo, pp. vi. and 204, cloth. 1882. 10s. 6d.
- NEWMAN.**—**A CHRISTIAN COMMONWEALTH.** By F. W. Newman. Crown 8vo, pp. 60, cloth. 1883. 1s.
- NEWMAN.**—**CHRISTIANITY IN ITS CRADLE.** By F. W. Newman, once Fellow of Balliol College, Oxford, now Emeritus Professor of University College, London. Crown 8vo, pp. iv. and 132, cloth. 1884. 2s.

**NEWMAN.**—COMMENTS ON THE TEXT OF *ÆSCHYLUS*. By F. W. Newman, Honorary Fellow of Worcester College, Oxford, and formerly Fellow of Balliol College. Demy 8vo, pp. xii. and 144, cloth. 1884. 5s.

**NEWMAN.**—*REELIUS CRUSO*: Robinson Crusoe in Latin. A Book to Lighten Tedium to a Learner. By F. W. Newman, Emeritus Professor of Latin in University College, London; Honorary Fellow of Worcester College, Oxford. Post 8vo, pp. xii. and 110, cloth. 1884. 5s.

**NEW SOUTH WALES,** PUBLICATIONS OF THE GOVERNMENT OF. List on application.

**NEW SOUTH WALES.**—JOURNAL AND PROCEEDINGS OF THE ROYAL SOCIETY OF. Published annually. Price 10s. 6d. List of Contents on application.

**NEWTON.**—PATENT LAW AND PRACTICE: showing the mode of obtaining and opposing Grants, Disclaimers, Confirmations, and Extensions of Patents. With a Chapter on Patent Agents. By A. V. Newton. Enlarged Edition. Crown 8vo, pp. xii. and 104, cloth. 1879. 2s. 6d.

**NEWTON.**—AN ANALYSIS OF THE PATENT AND COPYRIGHT LAWS: Including the various Acts relating to the Protection of Inventions, Designs, Trade Marks; Literary and Musical Compositions, Dramatic Performances; Engravings, Sculpture, Paintings, Drawings, and Photographs. By A. Newton, author of "Patent Law and Practice." Demy 8vo, pp. viii. and 70, cloth. 1884. 3s. 6d.

**NEW ZEALAND INSTITUTE PUBLICATIONS:**—

I. TRANSACTIONS AND PROCEEDINGS of the New Zealand Institute. Demy 8vo, stitched. Vols. I. to XVI., 1868 to 1883. £1, 1s. each.

II. AN INDEX TO THE TRANSACTIONS AND PROCEEDINGS of the New Zealand Institute. Vols. I. to VIII. Edited and Published under the Authority of the Board of Governors of the Institute. By James Hector, C.M.G., M.D., F.R.S. Demy, 8vo, 44 pp., stitched. 1877. 2s. 6d.

**NEW ZEALAND.**—GEOLOGICAL SURVEY. List of Publications on application.

**NOIRIT.**—A FRENCH COURSE IN TEN LESSONS. By Jules Noirit, B.A. Lessons I.-IV. Crown 8vo, pp. xiv. and 80, sewed. 1870. 1s. 6d.

**NOIRIT.**—FRENCH GRAMMATICAL QUESTIONS for the use of Gentlemen preparing for the Army, Civil Service, Oxford Examinations, &c., &c. By Jules Noirit. Crown 8vo, pp. 62, cloth. 1870. 1s. Interleaved, 1s. 6d.

**NOURSE.**—NARRATIVE OF THE SECOND ARCTIC EXPEDITION MADE BY CHARLES F. HALL. His Voyage to Repulse Bay; Sledge Journeys to the Straits of Fury and Hecla, and to King William's Land, and Residence among the Eskimos during the years 1864-69. Edited under the orders of the Hon. Secretary of the Navy, by Prof. J. E. Nourse, U.S.N. 4to, pp. 1. and 644, cloth. With maps, heliotypes, steel and wood engravings. 1880. £1, 8s.

**NUGENT'S IMPROVED FRENCH AND ENGLISH AND ENGLISH AND FRENCH POCKET DICTIONARY.** Par Smith. 24mo, pp. 489 and 320, cloth. 1873. 3s.

**NUTT.**—TWO TREATISES ON VERBS CONTAINING FREEBLE AND DOUBLE LETTERS. By R. Jehuda Hayug of Fez. Translated into Hebrew from the original Arabic by R. Moses Gikatilia of Cordova, with the Treatise on Punctuation by the same author, translated by Aben Ezra. Edited from Bodleian MSS., with an English translation, by J. W. Nutt, M.A. Demy 8vo, pp. 312, sewed. 1870. 5s.

**NUMISMATA ORIENTALIA ILLUSTRATA.** See MARSDEN, and INTERNATIONAL.

**NUTT.**—A SKETCH OF SAMARITAN HISTORY, DOGMA, AND LITERATURE. An Introduction to "Fragments of a Samaritan Targum." By J. W. Nutt, M.A., &c., &c. Demy 8vo, pp. 180, cloth. 1874. 5s.

**OEHELENSCHLÄGER.**—*AXEL AND VALBORG*: a Tragedy, in Five Acts, and other Poems. Translated from the Danish of Adam Oehlenschläger by Pierce Butler, M.A., late Rector of Ulcombe, Kent. Edited by Professor Palmer, M.A., of St. John's Coll., Camb. With a Memoir of the Translator. Fcap. 8vo, pp. xii. and 164, cloth. 1874. 5s.

- OERA LINDA BOOK (THE).**—From a Manuscript of the 13th Century, with the permission of the proprietor, C. Over de Linden of the Helder. The Original Frisian Text as verified by Dr. J. O. Ottema, accompanied by an English Version of Dr. Ottema's Dutch Translation. By W. R. Sandbach. 8vo, pp. xxv. and 254, cloth. 1876. 5s.
- OGAREFF.**—ESSAI SUR LA SITUATION RUSSE. Lettres à un Anglais. Par N. Ogareff. 12mo, pp. 150, sewed. 1862. 3s.
- OLCOTT.**—A BUDDHIST CATECHISM, according to the Canon of the Southern Church. By Colonel H. S. Olcott, President of the Theosophical Society. 24mo, pp. 32. 1s.
- OLCOTT.**—THE YOGA PHILOSOPHY: Being the Text of Patanjali, with Bhojarajah's Commentary. A Reprint of the English Translation of the above, by the late Dr. Ballantynes and Govind Shastri Deva; to which are added Extracts from Various Authors. With an Introduction by Colonel H. S. Olcott, President of the Theosophical Society. The whole Edited by Tukaram Tatia, F.T.S. Crown 8vo, pp. xvi.-294, wrapper. 1882. 7s. 6d.
- OLLENDORFF.**—METODO PARA APRENDER A LEER, escribir y hablar el Inglés segun el sistema de Ollendorff. Por Ramon Palenzuela y Juan de la Carreño. 8vo, pp. xvi. and 460, cloth. 1873. 7s. 6d.
- KEY to Ditto. Crown 8vo, pp. 112, cloth. 1873. 4s.
- OLLENDORFF.**—METODO PARA APRENDER A LEER, escribir y hablar el Frances, segun el verdadero sistema de Ollendorff; ordenado en lecciones progresivas, consistiendo de ejercicios orales y escritos; enriquecido de la pronunciaci6n figurada como se estila en la conversacion; y de un Apéndice abrazando las reglas de la sintáxis, la formaci6n de los verbos regulares, y la conjugaci6n de los irregulares. Por Teodoro Simonné, Profesor de Lenguas. Crown 8vo, pp. 342, cloth. 1873. 6s.
- KEY to Ditto. Crown 8vo, pp. 80, cloth. 1873. 3s. 6d.
- OPPERT.**—ON THE CLASSIFICATION OF LANGUAGES: A Contribution to Comparative Philology. By Dr. Gustav Oppert, Ph.D., Professor of Sanskrit, Presidency College, Madras. 8vo, paper, pp. viii. and 146. 1883. 7s. 6d.
- OPPERT.**—LISTS OF SANSKRIT MANUSCRIPTS in Private Libraries of Southern India, Compiled, Arranged, and Indexed by Gustav Oppert, Ph.D., Professor of Sanskrit, Presidency College, Madras. Vol. I. 8vo, pp. vii. and 620, cloth. 1883. £1. 1s.
- OPPERT.**—ON THE WEAPONS, ARMY ORGANISATION, AND POLITICAL MAXIMS OF THE ANCIENT HINDUS; with special reference to Gunpowder and Firearms. By Dr. Gustav Oppert, Ph.D., Professor of Sanskrit, Presidency College, Madras. 8vo, paper, pp. vi. and 162. 1883. 7s. 6d.
- ORIENTAL SERIES.**—See TRÜBNER'S ORIENTAL SERIES.
- ORIENTAL TEXT SOCIETY'S PUBLICATIONS.** A list may be had on application.
- ORIENTAL CONGRESS.**—REPORT OF THE PROCEEDINGS OF THE SECOND INTERNATIONAL CONGRESS OF ORIENTALISTS HELD IN LONDON, 1874. Royal 8vo, pp. viii. and 68, sewed. 1874. 5s.
- ORIENTALISTS.**—TRANSACTIONS OF THE SECOND SESSION OF THE INTERNATIONAL CONGRESS OF ORIENTALISTS. Held in London in September 1874. Edited by Robert K. Douglas, Hon. Sec. 8vo, pp. viii. and 456, cloth. 1876. 21s.
- OTTÉ.**—HOW TO LEARN DANISH (Dano-Norwegian); a Manual for Students of Danish based on the Ollendorffian system of teaching languages, and adapted for self-instruction. By E. C. Otté. Second Edition. Crown 8vo, pp. xx. and 338, cloth. 1884. 7s. 6d.
- Key to above. Crown 8vo, pp. 84, cloth. 3s.
- OTTÉ.**—SIMPLIFIED DANISH AND SWEDISH GRAMMARS. See TRÜBNER'S COLLECTION.
- OVERBECK.**—CATHOLIC ORTHODOXY AND ANGLO-CATHOLICISM. A Word about the Intercommunion between the English and Orthodox Churches. By J. J. Overbeck, D.D. 8vo, pp. viii. and 200, cloth. 1866. 5s.
- OVERBECK.**—BONN CONFERENCE. By J. J. Overbeck, D.D. Crown 8vo, pp. 48, sewed. 1876. 1s.

- OVERBECK.**—A PLAIN VIEW OF THE CLAIMS OF THE ORTHODOX CATHOLIC CHURCH AS OPPOSED TO ALL OTHER CHRISTIAN DENOMINATIONS. By J. J. Overbeck, D.D. Crown 8vo, pp. iv. and 133, wrapper. 1881. 2s. 6d.
- OWEN.**—FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. With Narrative Illustrations. By R. D. Owen. An enlarged English Copyright Edition. Post 8vo, pp. xx. and 392, cloth. 1875. 7s. 6d.
- OWEN.**—THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. By Robert Dale Owen. Second Edition. Crown 8vo, pp. 456, cloth. 1874. 7s. 6d.
- OWEN.**—THREADING MY WAY: Twenty-Seven Years of Autobiography. By R. D. Owen. Crown 8vo, pp. 344, cloth. 1874. 7s. 6d.
- OXLEY.**—EGYPT: And the Wonders of the Land of the Pharaohs. By William Oxley, author of "The Philosophy of Spirit." Illustrated by a New Version of the Bhagavat-Gita, an Episode of the Mahabharat, one of the Epic Poems of Ancient India. Crown 8vo, pp. viii.-328, cloth. 1884. 7s. 6d.
- OYSTER (THE):** WHERE, HOW, AND WHEN TO FIND, BREED, COOK, AND EAT IT. Second Edition, with a New Chapter, "The Oyster-Seeker in London." 12mo, pp. viii. and 106, boards. 1863. 1s.
- PALESTINE.**—MEMOIRS OF THE SURVEY OF WESTERN PALESTINE. Edited by W. Besant, M.A., and E. H. Palmer, M.A., under the Direction of the Committee of the Palestine Exploration Fund. Complete in seven volumes. Demy 4to, cloth, with a Portfolio of Plans, and large scale Map. Second Issue. Price Twenty Guineas.
- PALMER.**—A CONCISE ENGLISH-PERSIAN DICTIONARY; together with a simplified Grammar of the Persian Language. By the late E. H. Palmer, M.A., Lord Almoner's Reader, and Professor of Arabic, Cambridge, &c. Completed and Edited, from the MS. left imperfect at his death, by G. Le Strange. Royal 16mo, pp. 606, cloth. 1883. 10s. 6d.
- PALMER.**—A CONCISE PERSIAN-ENGLISH DICTIONARY. By E. H. Palmer, M.A., of the Middle Temple, Barrister-at-Law, Lord Almoner's Reader, and Professor of Arabic, and Fellow of St. John's College in the University of Cambridge. Second Edition. Royal 16mo, pp. 726, cloth. 1884. 10s. 6d.
- PALMER.**—THE SONG OF THE REED, AND OTHER PIECES. By E. H. Palmer, M.A., Cambridge. Crown 8vo, pp. 208, cloth. 1876. 5s.
- PALMER.**—HINDUSTANI, ARABIC, AND PERSIAN GRAMMAR. See Trübner's Collection.
- PALMER.**—THE PATRIARCH AND THE TSAR. Translated from the Russ by William Palmer, M.A. Demy 8vo, cloth. Vol. I. THE REPLIES OF THE HUMBLE NICON. Pp. xl. and 674. 1871. 12s.—Vol. II. TESTIMONIES CONCERNING THE PATRIARCH NICON, THE TSAR, AND THE BOYARS. Pp. lxxviii. and 554. 1873. 12s.—Vol. III. HISTORY OF THE CONDEMNATION OF THE PATRIARCH NICON. Pp. lxi. and 558. 1873. 12s.—Vols. IV., V., and VI. SERVICES OF THE PATRIARCH NICON TO THE CHURCH AND STATE OF HIS COUNTRY, &c. Pp. lxxviii. and 1 to 660; xiv.-661-1028, and 1 to 254; xxvi.-1029-1656, and 1-72. 1876. 36s.
- PARKER.**—THEODORE PARKER'S CELEBRATED DISCOURSE ON MATTERS PERTAINING TO RELIGION. People's Edition. Cr. 8vo, pp. 351. 1872. Stitched, 1s. 6d.; cl., 2s.
- PARKER.**—THEODORE PARKER. A Biography. By O. B. Frothingham. Crown 8vo, pp. viii. and 588, cloth, with Portrait. 1876. 12s.
- PARKER.**—THE COLLECTED WORKS OF THEODORE PARKER, Minister of the Twenty-eighth Congregational Society at Boston, U.S. Containing his Theological, Polemical, and Critical Writings; Sermons, Speeches, and Addresses; and Literary Miscellanies. In 14 vols. 8vo, cloth. 6s. each.
- Vol. I. Discourse on Matters Pertaining to Religion. Preface by the Editor, and Portrait of Parker from a medallion by Saulini. Pp. 380.
- Vol. II. Ten Sermons and Prayers. Pp. 360.
- Vol. III. Discourses of Theology. Pp. 318.
- Vol. IV. Discourses on Politics. Pp. 312.

**PARKER.**—COLLECTED WORKS—*continued.*

- Vol. V. Discourses of Slavery. I. Pp. 336.
- Vol. VI. Discourses of Slavery. II. Pp. 323.
- Vol. VII. Discourses of Social Science. Pp. 296.
- Vol. VIII. Miscellaneous Discourses. Pp. 230.
- Vol. IX. Critical Writings. I. Pp. 292.
- Vol. X. Critical Writings. II. Pp. 308.
- Vol. XI. Sermons of Theism, Atheism, and Popular Theology. Pp. 257.
- Vol. XII. Autobiographical and Miscellaneous Pieces. Pp. 356.
- Vol. XIII. Historic Americans. Pp. 236.
- Vol. XIV. Lessons from the World of Matter and the World of Man. Pp. 352.

**PARKER.**—MALAGASY GRAMMAR. See Trübner's Collection.

**PARRY.**—A SHORT CHAPTER ON LETTER-CHANGE, with Examples. Being chiefly an attempt to reduce in a simple manner the principal classical and cognate words to their primitive meanings. By J. Parry, B.A., formerly Scholar of Corpus Christi College, Cambridge. Fcap. 8vo, pp. 16, wrapper. 1884. 1s.

**PATERSON.**—NOTES ON MILITARY SURVEYING AND RECONNAISSANCE. By Lieut.-Colonel William Paterson. Sixth Edition. With 16 Plates. Demy 8vo, pp. xii. and 146, cloth. 1882. 7s. 6d.

**PATERSON.**—TOPOGRAPHICAL EXAMINATION PAPERS. By Lieut.-Col. W. Paterson. 8vo, pp. 32, with 4 Plates. Boards. 1882. 2s.

**PATERSON.**—TREATISE ON MILITARY DRAWING. With a Course of Progressive Plates. By Captain W. Paterson, Professor of Military Drawing at the Royal Military College, Sandhurst. Oblong 4to, pp. xii. and 31, cloth. 1862. £1. 1s.

**PATERSON.**—THE OROMETER FOR HILL MEASURING, combining Scales of Distances, Protractor, Clinometer, Scale of Horizontal Equivalents, Scale of Shade, and Table of Gradients. By Captain William Paterson. On cardboard. 1s.

**PATERSON.**—CENTRAL AMERICA. By W. Paterson, the Merchant Statesman. From a MS. in the British Museum, 1701. With a Map. Edited by S. Bannister, M.A. 8vo, pp. 70, sewed. 1857. 2s. 6d.

**PATON.**—A HISTORY OF THE EGYPTIAN REVOLUTION, from the Period of the Mamelukes to the Death of Mohammed Ali; from Arab and European Memoirs, Oral Tradition, and Local Research. By A. A. Paton. Second Edition. 2 vols. demy 8vo, pp. xii. and 395, viii. and 446, cloth. 1870. 7s. 6d.

**PATON.**—HENRY BEYLE (otherwise DE STENDAHL). A Critical and Biographical Study, aided by Original Documents and Unpublished Letters from the Private Papers of the Family of Beyle. By A. A. Paton. Crown 8vo, pp. 340, cloth. 1874. 7s. 6d.

**PATTON.**—THE DEATH OF DEATH; or, A Study of God's Holiness in Connection with the Existence of Evil, in so far as Intelligent and Responsible Beings are Concerned. By an Orthodox Layman (John M. Patton). Revised Edition, crown 8vo, pp. xvi. and 252, cloth. 1881. 6s.

**PAULI.**—SIMON DE MONTFORT, EARL OF LEIOESTER, the Creator of the House of Commons. By Reinhold Pauli. Translated by Una M. Goodwin. With Introduction by Harriet Martineau. Crown 8vo, pp. xvi. and 340, cloth. 1876. 6s.

**PETTENKOFER.**—THE RELATION OF THE AIR TO THE CLOTHES WE WEAR, THE HOUSE WE LIVE IN, AND THE SOIL WE DWELL ON. Three Popular Lectures delivered before the Albert Society at Dresden. By Dr. Max Von Pettenkofer, Professor of Hygiene at the University of Munich, &c. Abridged and Translated by Augustus Hesa, M.D., M.R.C.P., London, &c. Cr. 8vo, pp. viii. and 96, limp cl. 1873. 2s. 6d.

**PETRUCCELLI.**—PRELIMINAIRES DE LA QUESTION ROMAINE DE M. ED. ABOUT. Par F. Petruccelli de la Gattina. 8vo, pp. xv. and 364, cloth. 1860. 7s. 6d.

**PEZZI.**—ARYAN PHILOLOGY, according to the most recent researches (Glottologia Aria Recentissima). Remarks Historical and Critical. By Domenico Pezzi. Translated by E. S. Roberts, M.A. Crown 8vo, pp. xvi. and 200, cloth. 1879. 6s.

- PHAYRE.**—A HISTORY OF BURMA. See Trübner's Oriental Series.
- PHAYRE.**—THE COINS OF ARAKAN, OF PEGU, AND OF BURMA. By Sir Arthur Phayre, C.B., K.C.S.I., G.C.M.G., late Commissioner of British Burma. Royal 4to, pp. viii.-48, with Autotype Illustrative Plates. Wrapper. 1882. 8s. 6d.
- PHILLIPS.**—THE DOCTRINE OF ADDAI, THE APOSTLE, now first edited in a complete form in the Original Syriac, with English Translation and Notes. By George Phillips, D.D., President of Queen's College, Cambridge. 8vo, pp. xv. and 52 and 53, cloth. 1876. 7s. 6d.
- PHILLIPS.**—KOPAL-KUNDALA: A Tale of Bengali Life. Translated from the Bengali of Bunkim Chandra Chatterjee. By H. A. D. Phillips, Bengal Civil Service. Crown 8vo, pp. xxx.-208, cloth. 1885. 6s.
- PHILOLOGICAL SOCIETY,** TRANSACTIONS OF, published irregularly. List of publications on application.
- PHILOSOPHY (THE) OF INSPIRATION AND REVELATION.** By a Layman. With a preliminary notice of an Essay by the present Lord Bishop of Winchester, contained in a volume entitled "Aids to Faith." 8vo, pp. 20, sewed. 1875. 6d.
- PICCIOTTO.**—SKETCHES OF ANGLO-JEWISH HISTORY. By James Picciotto. Demy 8vo, pp. xi. and 420, cloth. 1875. 12s.
- PIESSE.**—CHEMISTRY IN THE BREWING-ROOM: being the substance of a Course of Lessons to Practical Brewers. With Tables of Alcohol, Extract, and Original Gravity. By Charles H. Piesse, F.C.S., Public Analyst. Fcap., pp. viii. and 62, cloth. 1877. 5s.
- PIRY.**—LE SAINT EDIT, ÉTUDE DE LITTÉRATURE CHINOISE. Préparée par A. Théophile Piry, du Service des Douanes Maritimes de Chine. 4to, pp. xx. and 320, cloth. 1879. 21s.
- PLAYFAIR.**—THE CITIES AND TOWNS OF CHINA. A Geographical Dictionary. By G. M. H. Playfair, of Her Majesty's Consular Service in China. 8vo, pp. 506, cloth. 1879. £1, 5s.
- PLINY.**—THE LETTERS OF PLINY THE YOUNGER. Translated by J. D. Lewis, M.A., Trinity College, Cambridge. Post 8vo, pp. vii. and 390, cloth. 1879. 5s.
- PLUMPTRE.**—KING'S COLLEGE LECTURES ON ELOCUTION; on the Physiology and Culture of Voice and Speech and the Expression of the Emotions by Language, Countenance, and Gesture. To which is added a Special Lecture on the Causes and Cures of the Impediments of Speech. Being the substance of the Introductory Course of Lectures annually delivered by Charles John Plumptre, Lecturer on Public Reading and Speaking at King's College, London, in the Evening Classes Department. Dedicated by permission to H.R.H. the Prince of Wales. Fourth, greatly Enlarged Illustrated, Edition. Post 8vo, pp. xviii. and 494, cloth. 1883. 15s.
- PLUMPTRE.**—GENERAL SKETCH OF THE HISTORY OF PANTHEISM. By C. E. Plumptre. Vol. I., from the Earliest Times to the Age of Spinoza; Vol. II., from the Age of Spinoza to the Commencement of the 19th Century. 2 vols. demy 8vo, pp. viii. and 395; iv. and 348, cloth. 1881. 18s.
- POLE.**—THE PHILOSOPHY OF MUSIC. See English and Foreign Philosophical Library. Vol. XI.
- PONSARD.**—CHARLOTTE CORDAY. A Tragedy. By F. Ponsard. Edited, with English Notes and Notice on Ponsard, by Professor C. Cassal, LL.D. 12mo, pp. xi. and 133, cloth. 1867. 2s. 6d.
- PONSARD.**—L'HONNEUR ET L'ARGENT. A Comedy. By François Ponsard. Edited, with English Notes and Memoir of Ponsard, by Professor C. Cassal, LL.D. Fcap. 8vo, pp. xvi. and 172, cloth. 1869. 3s. 6d.
- POOLE.**—AN INDEX TO PERIODICAL LITERATURE. By W. F. Poole, LL.D., Librarian of the Chicago Public Library. Third Edition, brought down to January 1882. Royal 8vo, pp. xxviii. and 1442, cloth. 1883. £3, 13s. 6d. Wrappers, £3, 10s.



**PRACTICAL GUIDES :—**

FRANCE, BELGIUM, HOLLAND, AND THE RHINE. 1s.—ITALIAN LAKES. 1s.—WINTERING PLACES OF THE SOUTH. 2s.—SWITZERLAND, SAVOY, AND NORTH ITALY. 2s. 6d.—GENERAL CONTINENTAL GUIDE. 5s.—GENEVA. 1s.—PARIS. 1s.—BERNESE OBERLAND. 1s.—ITALY. 4s.

**PRATT.**—A GRAMMAR AND DICTIONARY OF THE SAMOAN LANGUAGE. By Rev. George Pratt, Forty Years a Missionary of the London Missionary Society in Samoa. Second Edition. Edited by Rev. S. J. Whitmee, F.R.G.S. Crown 8vo, pp. viii. and 380, cloth. 1878. 18s.

**PRINSEP.**—RECORD OF SERVICES OF THE HONOURABLE EAST INDIA COMPANY'S CIVIL SERVANTS IN THE MADRAS PRESIDENCY, from 1741 to 1858. Compiled and Edited from Records in the possession of the Secretary of State for India. By C. C. Prinssep, late Superintendent of Records, India Office. Post 8vo, pp. xxxvi.—164, cloth. 1885. 10s. 6d.

**PSYCHICAL RESEARCH, PROCEEDINGS OF THE SOCIETY FOR.** Published irregularly. Post 8vo, cloth. Vol. I., pp. 338. 1884. 10s. Vol. II., pp. 356. 1884. 10s.

**PURITZ.**—CODE-BOOK OF GYMNASIO EXERCISES. By Ludwig Puritz. Translated by O. Knofe and J. W. Macqueen. Illustrated. 32mo, pp. xxiv.—292, boards. 1883. 1s. 6d.

**QUINET.**—EDGAR QUINET. See English and Foreign Philosophical Library, Vol. XIV.

**RAM RAZ.**—ESSAY ON THE ARCHITECTURE OF THE HINDUS. By Ram Raz, Native Judge and Magistrate of Bangalore, Corr. Mem. R.A.S. With 48 Plates. 4to, pp. xiv. and 64, sewed. 1834. £2, 2s.

**RAMSAY.**—TABULAR LIST OF ALL THE AUSTRALIAN BIRDS AT PRESENT KNOWN TO THE AUTHOR, showing the distribution of the species. By E. P. Ramsay, F.L.S., &c., Curator of the Australian Museum, Sydney. 8vo, pp. 36, and Map; boards 1878. 5s.

**RASK.**—GRAMMAR OF THE ANGLO-SAXON TONGUE, from the Danish of Erasmus Rask. By Benjamin Thorpe. Third Edition, corrected and improved, with Plate. Post 8vo, pp. vi. and 192, cloth. 1879. 5s. 6d.

**RASK.**—A SHORT TRACTATE on the Longevity ascribed to the Patriarchs in the Book of Genesis, and its relation to the Hebrew Chronology; the Flood, the Exodus of the Israelites, the Site of Eden, &c. From the Danish of the late Professor Rask, with his manuscript corrections, and large additions from his autograph, now for the first time printed. With a Map of Paradise and the circumjacent Lands. Crown 8vo, pp. 134, cloth. 1863. 2s. 6d.

**RAVENSTEIN.**—THE RUSSIANS ON THE AMUR; its Discovery, Conquest, and Colonization, with a Description of the Country, its Inhabitants, Productions, and Commercial Capabilities, and Personal Accounts of Russian Travellers. By E. G. Ravenstein, F.R.G.S. With 4 tinted Lithographs and 3 Maps. 8vo, pp. 500, cloth. 1861. 15s.

**RAVENSTEIN AND HULLEY.**—THE GYMNASIUM AND ITS FITTINGS. By E. G. Ravenstein and John Hulley. With 14 Plates of Illustrations. 8vo, pp. 32, sewed. 1867. 2s. 6d.

**RAVERTY.**—NOTES ON AFGHANISTAN AND PART OF BALUCHISTAN, Geographical, Ethnographical, and Historical, extracted from the Writings of little known Afghan, and Tajjik Historians, &c., &c., and from Personal Observation. By Major H. G. Raverty, Bombay Native Infantry (Retired). Foolscap folio. Sections I. and II., pp. 98, wrapper. 1880. 2s. Section III., pp. vi. and 218. 1881. 5s. Section IV. 1884. 3s.

**READE.**—THE MARTYRDOM OF MAN. By Winwood Reade. Eighth Edition. Crown 8vo, pp. viii. and 544, cloth. 1884. 7s. 6d.

**RECORD OFFICE.**—A SEPARATE CATALOGUE OF THE OFFICIAL PUBLICATIONS OF THE PUBLIC RECORD OFFICE, on sale by Trübner & Co., may be had on application.

**RECORDS OF THE HEART.** By Stella, Author of "Sappho," "The King's Stratagem," &c. Second English Edition. Crown 8vo, pp. xvi. and 188, with six steel-plate engravings, cloth. 1881. 3s. 6d.

**REDHOUSE.**—**THE MESNEVÎ.** See Trübner's Oriental Series.

**REDHOUSE.**—**SIMPLIFIED OTTOMAN-TURKISH GRAMMAR.** See Trübner's Collection.

**REDHOUSE.**—**THE TURKISH VADK-MECUM OF OTTOMAN COLLOQUIAL LANGUAGE:** Containing a Concise Ottoman Grammar; a Carefully Selected Vocabulary Alphabetically Arranged, in two Parts, English and Turkish, and Turkish and English; Also a few Familiar Dialogues and Naval and Military Terms. The whole in English Characters, the Pronunciation being fully indicated. By J. W. Redhouse, M.R.A.S. Third Edition. 32mo, pp. viii. and 372, cloth. 1882. 6s.

**REDHOUSE.**—**ON THE HISTORY, SYSTEM, AND VARIETIES OF TURKISH POETRY.** Illustrated by Selections in the Original and in English Paraphrase, with a Notice of the Islamic Doctrine of the Immortality of Woman's Soul in the Future State. By J. W. Redhouse, Esq., M.R.A.S. 8vo, pp. 62, cloth, 2s. 6d.; wrapper, 1s. 6d. 1879.

**REEMELIN.**—**A CRITICAL REVIEW OF AMERICAN POLITICS.** By C. Reemelin, of Cincinnati, Ohio. Demy 8vo, pp. xxiv. and 630, cloth. 1881. 14s.

**RELIGION IN EUROPE HISTORICALLY CONSIDERED: An Essay in Verse.** By the Author of "The Thames." Fcap. 8vo, pp. iv. and 152, cloth. 1883. 2s. 6d.

**RENAN.**—**PHILOSOPHICAL DIALOGUES AND FRAGMENTS.** From the French of Ernest Renan. Translated, with the sanction of the Author, by Ras Bihari Mukharji. Post 8vo, pp. xxxii. and 182, cloth. 1883. 7s. 6d.

**RENAN.**—**AN ESSAY ON THE AGE AND ANTIQUITY OF THE BOOK OF NABATHÆAN AGRICULTURE.** To which is added an Inaugural Lecture on the Position of the Shemitic Nations in the History of Civilisation. By Ernest Renan. Crown 8vo, pp. xvi. and 148, cloth. 1862. 3s. 6d.

**RENAN.**—**THE LIFE OF JESUS.** By Ernest Renan. Authorised English Translation. Crown 8vo, pp. xii. and 312, cloth. 2s. 6d.; sewed, 1s. 6d.

**REPORT OF A GENERAL CONFERENCE OF LIBERAL THINKERS,** for the discussion of matters pertaining to the religious needs of our time, and the methods of meeting them. Held June 13th and 14th, 1878, at South Place Chapel, Finsbury, London. 8vo, pp. 77, sewed. 1878. 1s.

**RHODES.**—**UNIVERSAL CURVE TABLES FOR FACILITATING THE LAYING OUT OF CIRCULAR ARCS ON THE GROUND FOR RAILWAYS, CANALS, &c.** Together with Table of Tangential Angles and Multiples. By Alexander Rhodes, C.E. Oblong 18mo, band, pp. ix. and 104, roan. 1881. 5s.

**RHYS.**—**LECTURES ON WELSH PHILOLOGY.** By John Rhys, M.A., Professor of Celtic at Oxford, Honorary Fellow of Jesus College, &c., &c. Second Edition, Revised and Enlarged. Crown 8vo, pp. xiv. and 467, cloth. 1879. 15s.

**RICE.**—**MYSORE AND COORG.** A Gazetteer compiled for the Government of India. By Lewis Rice, Director of Public Instruction, Mysore and Coorg. Vol. I. Mysore in General. With 2 Coloured Maps. Vol. II. Mysore, by Districts. With 10 Coloured Maps. Vol. III. Coorg. With a Map. 3 vols. royal 8vo, pp. xii. 670 and xvi.; 544 and xxii.; and 427 and xxvii., cloth. 1878. 25s.

**RICE.**—**MYSORE INSCRIPTIONS.** Translated for the Government by Lewis Rice. 8vo, pp. xcii. and 336-xxx., with a Frontispiece and Map, boards. 1879. 30s.

**RIDLEY.**—**KÁMILARÓI, AND OTHER AUSTRALIAN LANGUAGES.** By the Rev. William Ridley, B.A. Second Edition, revised and enlarged by the author; with comparative Tables of Words from twenty Australian Languages, and Songs, Traditions, Laws, and Customs of the Australian Race. Small 4to, pp. vi. and 172, cloth. 1877. 10s. 6d.

- RIG-VEDA-SANHITA.** A Collection of Ancient Hindu Hymns. Constituting the 1st to the 8th Ashtakas, or Books of the Rig-Veda; the oldest authority for the Religious and Social Institutions of the Hindus. Translated from the Original Sanskrit. By the late H. H. Wilson, M.A., F.R.S., &c., &c.  
 Vol. I. 8vo, pp. lii. and 348, cloth. 21s.  
 Vol. II. 8vo, pp. xxx. and 346, cloth. 1854. 21s.  
 Vol. III. 8vo, pp. xxiv. and 525, cloth. 1857. 21s.  
 Vol. IV. Edited by E. B. Cowell, M.A. 8vo, pp. 214, cloth. 1866. 14s.  
 Vols. V. and VI. in the Press.
- RILEY.**—**MEDIEVAL CHRONICLES OF THE CITY OF LONDON.** Chronicles of the Mayors and Sheriffs of London, and the Events which happened in their Days, from the Year A.D. 1188 to A.D. 1274. Translated from the original Latin of the "Liber de Antiquis Legibus" (published by the Camden Society), in the possession of the Corporation of the City of London; attributed to Arnold Fitz-Thedmar, Alderman of London in the Reign of Henry III.—Chronicles of London, and of the Marvels therein, between the Years 44 Henry III., A.D. 1260, and 17 Edward III., A.D. 1343. Translated from the original Anglo-Norman of the "Cronique de London," preserved in the Cottonian Collection (Cleopatra A. iv.) in the British Museum. Translated, with copious Notes and Appendices, by Henry Thomas Riley, M.A., Clare Hall, Cambridge, Barrister-at-Law. 4to, pp. xii. and 319, cloth. 1863. 12s.
- RIOLA.**—**HOW TO LEARN RUSSIAN:** a Manual for Students of Russian, based upon the Ollendorffian System of Teaching Languages, and adapted for Self-Instruction. By Henry Riola, Teacher of the Russian Language. With a Preface by W.R.S. Ralston, M.A. Second Edition. Crown 8vo, pp. 576, cloth. 1883. 12s.  
 KEY to the above. Crown 8vo, pp. 126, cloth. 1878. 5s.
- RIOLA.**—**A GRADUATED RUSSIAN READER,** with a Vocabulary of all the Russian Words contained in it. By Henry Riola, Author of "How to Learn Russian." Crown 8vo, pp. viii. and 314, cloth. 1879. 10s. 6d.
- RIPLEY.**—**SACRED RHETORIC;** or, Composition and Delivery of Sermons. By Henry I. Ripley. 12mo, pp. 234, cloth. 1858. 2s. 6d.
- ROCHE.**—**A FRENCH GRAMMAR,** for the use of English Students, adopted for the Public Schools by the Imperial Council of Public Instruction. By A. Roche. Crown 8vo, pp. xii. and 176, cloth. 1869. 3s.
- ROCHE.**—**PROSE AND POETRY.** Select Pieces from the best English Authors, for Reading, Composition, and Translation. By A. Roche. Second Edition. Fcap. 8vo, pp. viii. and 226, cloth. 1872. 2s. 6d.
- ROCKHILL.**—**UDANAVARGA.** See Trübner's Oriental Series.
- ROCKHILL.**—**THE LIFE OF THE BUDDHA.** See Trübner's Oriental Series.
- RODD.**—**THE BIRDS OF CORNWALL AND THE SCILLY ISLANDS.** By the late Edward Hearle Rodd. Edited, with an Introduction, Appendix, and Memoir, by J. E. Harting. 8vo, pp. lvi. and 320, with Portrait and Map, cloth. 1880. 14s.
- ROGERS.**—**THE WAVERLEY DICTIONARY:** An Alphabetical Arrangement of all the Characters in Sir Walter Scott's Waverley Novels, with a Descriptive Analysis of each Character, and Illustrative Selections from the Text. By May Rogers. 12mo, pp. 358, cloth. 1879. 10s.
- ROSING.**—**ENGLISH-DANISH DICTIONARY.** By S. Rosing. Crown 8vo, pp. x. and 722, cloth. 8s. 6d.
- ROSS.**—**ALPHABETICAL MANUAL OF BLOWPIPE ANALYSIS;** showing all known Methods, Old and New. By Lieut.-Colonel W. A. Ross, late R.A., Member of the German Chemical Society (Author of "Pyrology, or Fire Chemistry"). Crown 8vo, pp. xii. and 148, cloth. 1880. 5s.
- ROSS.**—**PYROLOGY, OR FIRE CHEMISTRY;** a Science interesting to the General Philosopher, and an Art of infinite importance to the Chemist, Metallurgist, Engineer, &c., &c. By W. A. Ross, lately a Major in the Royal Artillery. Small 4to, pp. xxviii. and 346, cloth. 1875. 36s.
- ROSS.**—**CELEBRITIES OF THE YORKSHIRE WOLDS.** By Frederick Ross, Fellow of the Royal Historical Society. 12mo, pp. 202, cloth. 1878. 4s.

- ROSS.**—THE EARLY HISTORY OF LAND HOLDING AMONG THE GERMANS. By Denman W. Ross, Ph.D. 8vo, pp. viii. and 274, cloth. 1883. 12s.
- ROSS.**—COREAN PRIMER: being Lessons in Corean on all Ordinary Subjects. Translated on the principles of the "Mandarin Primer," by the same author. By Rev. John Ross, Newchwang. 8vo, pp. 90, wrapper. 1877. 10s.
- ROSS.**—HONOUR OR SHAME? By R. S. Ross. 8vo, pp. 183. 1878. Cloth. 3s. 6d.; paper, 2s. 6d.
- ROSS.**—REMOVAL OF THE INDIAN TROOPS TO MALTA. By R. S. Ross. 8vo, pp. 77, paper, 1878. 1s. 6d.
- ROSS.**—THE MONK OF ST. GALL. A Dramatic Adaptation of Scheffel's "Ekkehard." By R. S. Ross. Crown 8vo, pp. xii. and 218. 1879. 5s.
- ROSS.**—ARIADNE IN NAXOS. By R. S. Ross. Square 16mo, pp. 200, cloth. 1882. 5s.
- ROTH.**—THE ANIMAL PARASITES OF THE SUGAR CANE. By H. Ling Roth, late Hon. Sec. to the Mackay Planters' Association. Demy 8vo, pp. 16, wrapper. 1885. 1s.
- ROTH.**—NOTES ON CONTINENTAL IRRIGATION. By H. L. Roth. Demy 8vo, pp. 40, with 8 Plates, cloth. 1882. 5s.
- ROUGH** NOTES OF JOURNEYS made in the years 1868-1873 in Syria, down the Tigris, India, Kashmir, Ceylon, Japan, Mongolia, Siberia, the United States, the Sandwich Islands, and Australasia. Demy 8vo, pp. 624, cloth. 1875. 14s.
- ROUSTAING.**—THE FOUR GOSPELS EXPLAINED BY THEIR WRITERS. With an Appendix on the Ten Commandments. Edited by J. B. Rostaing. Translated by W. E. Kirby. 3 vols. crown 8vo, pp. 440-456-304, cloth. 1881. 15s.
- ROUTLEDGE.**—ENGLISH RULE AND NATIVE OPINION IN INDIA. From Notes taken in 1870-74. By James Routledge. 8vo, pp. x. and 338, cloth. 1878. 10s. 6d.
- ROWE.**—AN ENGLISHMAN'S VIEWS ON QUESTIONS OF THE DAY IN VICTORIA. By C. J. Rowe, M.A. Crown 8vo, pp. 122, cloth. 1882. 4s.
- ROWLEY.**—ORNITHOLOGICAL MISCELLANY. By George Dawson Rowley, M.A., F.Z.S. Vol. I. Part 1, 15s.—Part 2, 20s.—Part 3, 15s.—Part 4, 20s.  
Vol. II. Part 5, 20s.—Part 6, 20s.—Part 7, 10s. 6d.—Part 8, 10s. 6d.—Part 9, 10s. 6d.—Part 10, 10s. 6d.  
Vol. III. Part 11, 10s. 6d.—Part 12, 10s. 6d.—Part 13, 10s. 6d.—Part 14, 20s.
- ROYAL SOCIETY OF LONDON (THE).**—CATALOGUE OF SCIENTIFIC PAPERS (1800-1863), Compiled and Published by the Royal Society of London. Demy 4to, cloth, per vol. £1; in half-morocco, £1, 8s. Vol. I. (1867), A to Cluzel. pp. lxxix. and 960; Vol. II. (1868), Coakley-Graydon. pp. iv. and 1012; Vol. III. (1869), Greathed-Leze. pp. v. and 1002; Vol. IV. (1870), L'Héritier de Brutelle-Pozzetti. pp. iv. and 1006; Vol. V. (1871), Praag-Tizzani. pp. iv. and 1000; Vol. VI. (1872), Tkalec-Zylins, Anonymous and Additions. pp. xi. and 763. Continuation of above (1864-1873); Vol. VII. (1877), A to Hyrtl. pp. xxxi. and 1047; Vol. VIII. (1879), Ibañez-Zwicky. pp. 1310. A List of the Publications of the Royal Society (Separate Papers from the Philosophical Transactions), on application.
- RUNDALL.**—A SHORT AND EASY WAY TO WRITE ENGLISH AS SPOKEN. Méthode Rapide et Facile d'Ecrire la Française comme on le Parle. Kurze und Leichte Weise Deutsch zu Schreiben wie man es Spricht. By J. B. Rundall, Certificated Member of the London Shorthand Writers' Association. 6d. each.
- RUSSELL.**—THE WAVE OF TRANSLATION IN THE OCEANS OF WATER, AIR, AND ETHER. By John Scott Russell, M.A., F.R.S.S. L. and E. Demy 8vo, pp. 318, with 10 Diagrams, cloth. 1885. 12s. 6d.
- RUTHERFORD.**—THE AUTOBIOGRAPHY OF MARK RUTHERFORD, Dissenting Minister. Edited by his friend, Reuben Shapcott. Crown 8vo, pp. xii. and 180, boards. 1881. 5s.
- RUTHERFORD.**—MARK RUTHERFORD'S DELIVERANCE: Being the Second Part of his Autobiography. Edited by his friend, Reuben Shapcott. Crown 8vo, pp. viii. and 210, boards. 1885. 5s.
- RUTTER.**—See BUNYAN.

- SĀMAVIDHĀNABRĀHMANA** (THE) (being the Third Brāhmana) of the Sāma Veda. Edited, together with the Commentary of Sayana, an English Translation, Introduction, and Index of Words, by A. C. Burnell. Vol. I. Text and Commentary, with Introduction. Demy 8vo, pp. xxxviii. and 104, cloth. 1873. 12s. 6d.
- SAMUELSON.**—**HISTORY OF DRINK.** A Review, Social, Scientific, and Political. By James Samuelson, of the Middle Temple, Barrister-at-Law. Second Edition. 8vo, pp. xxviii. and 288, cloth. 1880. 6s.
- SAND.**—**MOLIÈRE.** A Drama in Prose. By George Sand. Edited, with Notes, by Th. Karcher, LL.B. 12mo, pp. xx. and 170, cloth. 1868. 3s. 6d.
- SARTORIUS.**—**MEXICO.** Landscapes and Popular Sketches. By C. Sartorius. Edited by Dr. Gaspey. With Engravings, from Sketches by M. Rugendas. 4to, pp. vi. and 202, cloth gilt. 1859. 18s.
- SATOW.**—**AN ENGLISH JAPANESE DICTIONARY OF THE SPOKEN LANGUAGE.** By Ernest Mason Satow, Japanese Secretary to H.M. Legation at Yedo, and Ishibashi Masskata of the Imperial Japanese Foreign Office. Second Edition. Imperial 32mo, pp. xv. and 416, cloth. 1879. 12s. 6d.
- SAVAGE.**—**THE MORALS OF EVOLUTION.** By M. J. Savage, Author of "The Religion of Evolution," &c. Crown 8vo, pp. 192, cloth. 1880. 5s.
- SAVAGE.**—**BELIEF IN GOD; an Examination of some Fundamental Theistic Problems.** By M. J. Savage. To which is added an Address on the Intellectual Basis of Faith. By W. H. Savage. 8vo, pp. 176, cloth. 1881. 5s.
- SAVAGE.**—**BELIEFS ABOUT MAN.** By M. J. Savage. Crown 8vo, pp. 130, cloth. 1882. 5s.
- SAYCE.**—**AN ASSYRIAN GRAMMAR for Comparative Purposes.** By A. H. Sayce, M.A., Fellow and Tutor of Queen's College, Oxford. Crown 8vo, pp. xvi. and 188, cloth. 1885.
- SAYCE.**—**THE PRINCIPLES OF COMPARATIVE PHILOLOGY.** By A. H. Sayce, M.A. Third, Revised, and Enlarged Edition. Crown 8vo, pp. xlviii. 422, cloth. 1885. 10s. 6d.
- SCHAIBLE.**—**AN ESSAY ON THE SYSTEMATIC TRAINING OF THE BODY.** By C. H. Schaible, M.D., &c., &c. A Memorial Essay, Published on the occasion of the first Centenary Festival of Frederick L. Jahn, with an Etching by H. Herkomer. Crown 8vo, pp. xviii. and 124, cloth. 1878. 5s.
- SCHÉFFEL.**—**MOUNTAIN PSALMS.** By J. V. von Scheffel. Translated by Mrs. F. Brunnow. Fcap., pp. 62, with 6 Plates after designs by A. Von Werner. Parchment. 1882. 3s. 6d.
- SCHILLER.**—**THE BRIDE OF MESSINA.** Translated from the German of Schiller in English Verse. By Emily Allfrey. Crown 8vo, pp. viii. and 110, cloth. 1876. 2s.
- SCHLAGINTWEIT.**—**BUDDHISM IN TIBET: Illustrated by Literary Documents and Objects of Religious Worship.** By Emil Schlagintweit, LL.D. With a folio Atlas of 20 Plates, and 20 Tableaux of Native Print in the Text. Roy. 8vo, pp. xxiv. and 404. 1863. £2, 2s.
- SCHLAU, SCHLAUER, AM SCHLÄUESTEN.**—Facsimile of a Manuscript supposed to have been found in an Egyptian Tomb by the English Soldiers. Royal 8vo, in ragged canvas covers, with string binding, and dilapidated edges (? just as discovered). 1884. 6s.
- SCHLEICHER.**—**A COMPENDIUM OF THE COMPARATIVE GRAMMAR OF THE INDO-EUROPEAN, SANSKRIT, GREEK, AND LATIN LANGUAGES.** By August Schleicher. Translated from the Third German Edition, by Herbert Bendall, B.A., Chr. Coll., Camb. 8vo. Part I., Phonology. Pp. 184, cloth. 1874. 7s. 6d. Part II., Morphology. Pp. viii. and 104, cloth. 1877. 6s.
- SCHOPENHAUER.**—**THE WORLD AS WILL AND IDEA.** By Arthur Schopenhauer. Translated from the German by R. B. HALDANE, M.A., and J. KEMP, M.A. Vol. I., containing Four Books. Post 8vo, pp. xxxii. 532, cloth. 1883. 18s.
- SCHULTZ.**—**UNIVERSAL DOLLAR TABLES** (Complete United States). Covering all Exchanges between the United States and Great Britain, France, Belgium, Switzerland, Italy, Spain, and Germany. By C. W. H. Schultz. 8vo, cloth. 1874. 15s.

- SCHULTZ.**—UNIVERSAL INTEREST AND GENERAL PERCENTAGE TABLES. On the Decimal System. With a Treatise on the Currency of the World, and numerous examples for Self-Instruction. By C. W. H. Schultz. 8vo, cloth. 1874. 10s. 6d.
- SCHULTZ.**—ENGLISH GERMAN EXCHANGE TABLES. By C. W. H. Schultz. With a Treatise on the Currency of the World. 8vo, boards. 1874. 5s.
- SCHWENDLER.**—INSTRUCTIONS FOR TESTING TELEGRAPH LINES, and the Technical Arrangements in Offices. Written on behalf of the Government of India, under the Orders of the Director-General of Telegraphs in India. By Louis Schwendler. Vol. I., demy 8vo, pp. 248, cloth. 1878. 12s. Vol. II., demy 8vo, pp. xi. and 268, cloth. 1880. 9s.
- SCOONES.**—FAUST. A Tragedy. By Goethe. Translated into English Verse, by William Dalton Scoones. Fcap., pp. vi. and 230, cloth. 1879. 5s.
- SCOTT.**—THE ENGLISH LIFE OF JESUS. By Thomas Scott. Crown 8vo, pp. xxviii. and 350, cloth. 1879. 2s. 6d.
- SCOTUS.**—A NOTE ON MR. GLADSTONE'S "The Peace to Come." By Scotus. 8vo, pp. 106. 1878. Cloth, 2s. 6d.; paper wrapper, 1s. 6d.
- SELL.**—THE FAITH OF ISLAM. By the Rev. E. Sell, Fellow of the University of Madras. Demy 8vo, pp. xiv. and 270, cloth. 1881. 6s. 6d.
- SELL.**—IHN-I-TAJWID; OR, ART OF READING THE QURAN. By the Rev. E. Sell, B.D. 8vo, pp. 48, wrappers. 1882. 2s. 6d.
- SELSS.**—GOETHE'S MINOR POEMS. Selected, Annotated, and Rearranged. By Albert M. Selss, Ph.D. Crown 8vo, pp. xxxi. and 152, cloth. 1875. 3s. 6d.
- SERMONS NEVER PREACHED.** By Philip Phosphor. Crown 8vo, pp. vi. and 124, cloth. 1878. 2s. 6d.
- SEWELL.**—REPORT ON THE AMARAVATI TOPE, and Excavations on its Site in 1877. By Robert Sewell, of the Madras C.S., &c. With four plates. Royal 4to, pp. 70, boards. 1880. 3s.
- SEYPPEL.**—SHARP, SHARPER, SHARPEST: A Humorous Tale of Old Egypt. Penned down and Depicted in the Year 1315 A.C. By C. M. Seyppel, Court Painter and Poet Laureate of His Majesty King Rhampsinit III., and done into the English tongue by Two Mummies of the Old Dynasty. Memphis, 35, Mummies Arcade. (Ring three times). Imperial 8vo, pp. 42, in ragged canvas cover, with dilapidated edges, and string binding (? just as discovered), price 6s.
- SHADWELL.**—POLITICAL ECONOMY FOR THE PEOPLE. By J. L. Shadwell, Author of "A System of Political Economy." Fcap., pp. vi. and 154, limp cloth. 1880. 1s. 6d.
- SHAKESPEARE.**—A NEW STUDY OF SHAKESPEARE: An Inquiry into the connection of the Plays and Poems, with the origins of the Classical Drama, and with the Platonic Philosophy, through the Mysteries. Demy 8vo, pp. xii. and 372, with Photograph of the Stratford Bust, cloth. 1884. 10s. 6d.
- SHAKESPEARE'S CENTURIE OF PRAYSE;** being Materials for a History of Opinion on Shakespeare and his Works, culled from Writers of the First Century after his Rise. By C. M. Ingleby. Medium 8vo, pp. xx. and 384. Stiff cover. 1874. £1, 1s. Large paper, fcap. 4to, boards. £2, 2s.
- SHAKESPEARE.**—HERMENEUTICS; OR, THE STILL LION. Being an Essay towards the Restoration of Shakespeare's Text. By C. M. Ingleby, M.A., LL.D., of Trinity College, Cambridge. Small 4to, pp. 168, boards. 1875. 6s.
- SHAKESPEARE.**—THE MAN AND THE BOOK. By C. M. Ingleby, M.A., LL.D. Small 4to. Part I., pp. 172, boards. 1877. 6s.
- SHAKESPEARE.**—OCCASIONAL PAPERS ON SHAKESPEARE; being the Second Part of "Shakespeare: the Man and the Book." By C. M. Ingleby, M.A., LL.D., V.P.R.S.L. Small 4to, pp. x. and 194, paper boards. 1881. 6s.
- SHAKESPEARE'S BONES.**—The Proposal to Disinter them, considered in relation to their possible bearing on his Portraiture: Illustrated by instances of Visits of the Living to the Dead. By C. M. Ingleby, LL.D., V.P.R.S.L. Fcap. 4to, pp. viii. and 48, boards. 1883. 1s. 6d.

- SHAKESPEARE.**—A NEW VARIORUM EDITION OF SHAKESPEARE. Edited by Horace Howard Furness. Royal 8vo. Vol. I. *Romeo and Juliet*. Pp. xxiii. and 480, cloth. 1871. 18s.—Vol. II. *Macbeth*. Pp. xix. and 492. 1873. 18s.—Vols. III. and IV. *Hamlet*. 2 vols. pp. xx. and 474 and 430. 1877. 36s.—Vol. V. *King Lear*. Pp. vi. and 504. 1880. 18s.
- SHAKESPEARE.**—CONCORDANCE TO SHAKESPEARE'S POEMS. By Mrs. H. H. Furness. Royal 8vo, cloth. 18s.
- SHAKESPEARE-NOTES.** By F. A. Leo. Demy 8vo, pp. viii. and 120, cloth. 1885. 6s.
- SHAKSPERE SOCIETY (THE NEW).**—Subscription, One Guinea per annum. List of Publications on application.
- SHERRING.**—THE SACRED CITY OF THE HINDUS. An Account of Benares in Ancient and Modern Times. By the Rev. M. A. Sherring, M.A., LL.D.; and Prefaced with an Introduction by FitzEdward Hall, D.C.L. With Illustrations. 8vo, pp. xxxvi. and 388, cloth. 21s.
- SHERRING.**—HINDU TRIBES AND CASTES; together with an Account of the Mohamedan Tribes of the North-West Frontier and of the Aboriginal Tribes of the Central Provinces. By the Rev. M. A. Sherring, M.A., LL.B., Lond., &c. 4to. Vol. II. Pp. lxxviii. and 376, cloth. 1879. £2, 8s.—Vol. III., with Index of 3 vols. Pp. xii. and 336, cloth. 1881. 32s.
- SHERRING.**—THE HINDOO PILGRIMS. By Rev. M. A. Sherring, M.A., LL.D. Crown 8vo, pp. 126, cloth. 1878. 5s.
- SHIELDS.**—THE FINAL PHILOSOPHY; or, System of Perfectible Knowledge issuing from the Harmony of Science and Religion. By Charles W. Shields, D.D., Professor in Princeton College. Royal 8vo, pp. viii. and 610, cloth. 1878. 18s.
- SIBREE.**—THE GREAT AFRICAN ISLAND. Chapters on Madagascar. A Popular Account of Recent Researches in the Physical Geography, Geology, and Exploration of the Country, and its Natural History and Botany; and in the Origin and Divisions, Customs and Language, Superstitions, Folk-lore, and Religious Beliefs and Practices of the Different Tribes. Together with Illustrations of Scripture and Early Church History from Native Habits and Missionary Experience. By the Rev. James Sibree, jun., F.R.G.S., Author of "Madagascar and its People," &c. 8vo, pp. xii. and 272, with Physical and Ethnological Maps and Four Illustrations, cloth. 1879. 12s.
- SIBREE.**—POEMS: including "Fancy," "A Resting Place," &c. By John Sibree, M.A., London. Crown 8vo, pp. iv. and 134, cloth. 1884. 4s.
- SIMCOX.**—EPISODES IN THE LIVES OF MEN, WOMEN, AND LOVERS. By Edith Simcox. Crown 8vo, pp. 312, cloth. 1882. 7s. 6d.
- SIMCOX.**—NATURAL LAW. See English and Foreign Philosophical Library, Vol. IV.
- SIME.**—LESSING. See English and Foreign Philosophical Library, Extra Series, Vols. I. and II.
- SIMPSON-BAIKIE.**—THE DRAMATIC UNITIES IN THE PRESENT DAY. By E. Simpson-Baikie. Third Edition. Fcap. 8vo, pp. iv. and 108, cloth. 1878. 2s. 6d.
- SIMPSON-BAIKIE.**—THE INTERNATIONAL DICTIONARY for Naturalists and Sportsmen in English, French, and German. By Edwin Simpson-Baikie. 8vo, pp. iv. and 284, cloth. 1880. 15s.
- SINCLAIR.**—THE MESSENGER: A Poem. By Thomas Sinclair, M.A. Foolscep 8vo, pp. 174, cloth. 1875. 5s.
- SINCLAIR.**—LOVE'S TRILOGY: A Poem. By Thomas Sinclair, M.A. Crown 8vo, pp. 150, cloth. 1876. 5s.
- SINCLAIR.**—THE MOUNT: Speech from its English Heights. By Thomas Sinclair, M.A. Crown 8vo, pp. viii. and 302, cloth. 1877. 10s.
- SINCLAIR.**—GODDESS FORTUNE: A Novel. By Thomas Sinclair, M.A. Three vols., post 8vo, pp. viii.-302, 302, 274, cloth. 1884. 31s. 6d.
- SINCLAIR.**—QUEST: A Collection of Essays. By Thomas Sinclair, M.A. Crown 8vo, pp. 184, cloth. 1885. 2s. 6d.
- SINGER.**—HUNGARIAN GRAMMAR. See Trübner's Collection.
- SINNETT.**—THE OCCULT WORLD. By A. P. Sinnett. Fourth Edition. With an Appendix of 20 pages, on the subject of Mr. Kiddle's Charge of Plagiarism. 8vo, pp. xx. and 206, cloth. 1884. 3s. 6d.

- SMITH.**—THE DIVINE GOVERNMENT. By S. Smith, M.D. Fifth Edition. Crown 8vo, pp. xii. and 276, cloth. 1866. 6s.
- SMITH.**—THE RECENT DEPRESSION OF TRADE. Its Nature, its Causes, and the Remedies which have been suggested for it. By Walter E. Smith, B.A., New College. Being the Oxford Cobden Prize Essay for 1879. Crown 8vo, pp. vi. and 108, cloth. 1880. 3s.
- SMYTH.**—THE ABORIGINES OF VICTORIA. With Notes relating to the Habits of the Natives of other Parts of Australia and Tasmania. Compiled from various sources for the Government of Victoria. By R. Brough Smyth, F.L.S., F.G.S., &c., &c. 2 vols. royal 8vo, pp. lxxii.-484 and vi.-456, Maps, Plates, and Woodcuts, cloth. 1878. £3, 3s.
- SNOW.**—A THEOLOGICO-POLITICAL TREATISE. By G. D. Snow. Crown 8vo, pp. 180, cloth. 1874. 4s. 6d.
- SOLLING.**—DIUTISKA: An Historical and Critical Survey of the Literature of Germany, from the Earliest Period to the Death of Goethe. By Gustav Solling. 8vo, pp. xviii. and 368. 1863. 10s. 6d.
- SOLLING.**—SELECT PASSAGES FROM THE WORKS OF SHAKESPEARE. Translated and Collected. German and English. By G. Solling. 12mo, pp. 155, cloth. 1866. 3s. 6d.
- SOLLING.**—MACBETH. Rendered into Metrical German (with English Text adjoined). By Gustav Solling. Crown 8vo, pp. 160, wrapper. 1878. 3s. 6d.
- SONGS OF THE SEMITIC IN ENGLISH VERSE.** By G. E. W. Crown 8vo, pp. iv. and 134, cloth. 1877. 5s.
- SOUTHALL.**—THE EPOCH OF THE MAMMOTH AND THE APPARITION OF MAN UPON EARTH. By James C. Southall, A.M., LL.D. Crown 8vo, pp. xii. and 430, cloth. Illustrated. 1878. 10s. 6d.
- SPANISH REFORMERS OF TWO CENTURIES FROM 1520; Their Lives and Writing,** according to the late Benjamin B. Wiffen's Plan, and with the Use of His Materials. Described by E. Boehmer, D.D., Ph.D. Vol. I. With B. B. Wiffen's Narrative of the Incidents attendant upon the Republication of Reformistas Antiguos Españoles, and with a Memoir of B. B. Wiffen. By Isaline Wiffen. Royal 8vo, pp. xvi. and 216, cloth. 1874. 12s. 6d. Roxburghe, 15s.—Vol. II. Royal 8vo, pp. xii.-374, cloth. 1883. 18s.
- SPEDDING.**—THE LIFE AND TIMES OF FRANCIS BACON. Extracted from the Edition of his Occasional Writings, by James Spedding. 2 vols. post 8vo, pp. xx.-710 and xiv.-708, cloth. 1878. 21s.
- SPIERS.**—THE SCHOOL SYSTEM OF THE TALMUD. By the Rev. B. Spiers. 8vo, pp. 48, cloth. 1882. 2s. 6d.
- SPINOZA.**—BENEDICT DE SPINOZA: his Life, Correspondence, and Ethics. By R. Willis, M.D. 8vo, pp. xlv. and 648, cloth. 1870. 21s.
- SPINOZA.**—ETHIC DEMONSTRATED IN GEOMETRICAL ORDER AND DIVIDED INTO FIVE PARTS, which treat—I. Of God; II. Of the Nature and Origin of the Mind; III. Of the Origin and Nature of the Affects; IV. Of Human Bondage, or of the Strength of the Affects; V. Of the Power of the Intellect, or of Human Liberty. By Benedict de Spinoza. Translated from the Latin by W. Hale White. Post 8vo, pp. 328, cloth. 1883. 10s. 6d.
- SPIRITUAL EVOLUTION, AN ESSAY ON,** considered in its bearing upon Modern Spiritualism, Science, and Religion. By J. P. B. Crown 8vo, pp. 156, cloth. 1879. 3s.
- SPRUNER.**—DR. KARL VON SPRUNER'S HISTORICO-GEOGRAPHICAL HAND-ATLAS, containing 26 Coloured Maps. Obl. cloth. 1861. 15s.
- SQUIER.**—HONDURAS; Descriptive, Historical, and Statistical. By E. G. Squier, M.A., F.S.A. Cr. 8vo, pp. viii. and 278, cloth. 1870. 3s. 6d.
- STATIONERY OFFICE.**—PUBLICATIONS OF HER MAJESTY'S STATIONERY OFFICE. List on application.



- STEDMAN.**—OXFORD: Its Social and Intellectual Life. With Remarks and Hints on Expenses, the Examinations, &c. By Algernon M. M. Stedman, B.A., Wadham College, Oxford. Crown 8vo, pp. xvi. and 309, cloth. 1878. 7s. 6d.
- STEELE.**—AN EASTERN LOVE STORY. Kusa Játakaya: A Buddhistic Legendary Poem, with other Stories. By Th. Steele. Cr. 8vo, pp. xii. and 260, cl. 1871. 6s.
- STENT.**—THE JADE CHAPLET. In Twenty-four Beads. A Collection of Songs, Ballads, &c. (from the Chinese). By G. C. Stent, M.N.C.B.R.A.S. Post 8vo, pp. viii. and 168, cloth. 1874. 5s.
- STENZLER.**—See AUCTORES SANSKRITI, Vol. II.
- STOCK.**—ATTEMPTS AT TRUTH. By St. George Stock. Crown 8vo, pp. vi. and 248, cloth. 1882. 5s.
- STOKES.**—GOIDELICA—Old and Early-Middle Irish Glosses: Prose and Verse. Edited by Whitley Stokes. 2d Edition. Med. 8vo, pp. 192, cloth. 1872. 18s.
- STOKES.**—BEUNANS MERIASEK. The Life of Saint Meriasek, Bishop and Confessor. A Cornish Drama. Edited, with a Translation and Notes, by Whitley Stokes. Med. 8vo, pp. xvi. and 280, and Facsimile, cloth. 1872. 15s.
- STOKES.**—TOGAIL TROY, THE DESTRUCTION OF TROY. Transcribed from the Facsimile of the Book of Leinster, and Translated, with a Glossarial Index of the Rarer Words, by Whitley Stokes. Crown 8vo, pp. xvi. and 188, paper boards. 1882. 18s.
- STOKES.**—THREE MIDDLE-IRISH HOMILIES ON THE LIVES OF SAINTS—PATRICK, BRIGIT, AND COLUMBA. Edited by Whitley Stokes. Crown 8vo, pp. xii. and 140, paper boards. 1882. 10s. 6d.
- STONE.**—CHRISTIANITY BEFORE CHRIST; or, Prototypes of our Faith and Culture. By Charles J. Stone, F.R.S.L., F.R.Hist.S., Author of "Cradle-Land of Arts and Creeds." Crown 8vo, pp. , cloth.
- STRANGE.**—THE BIBLE; is it "The Word of God"? By Thomas Lumisden Strange. Demy 8vo, pp. xii. and 384, cloth. 1871. 7s.
- STRANGE.**—THE SPEAKER'S COMMENTARY. Reviewed by T. L. Strange. Cr. 8vo, pp. viii. and 159, cloth. 1871. 2s. 6d.
- STRANGE.**—THE DEVELOPMENT OF CREATION ON THE EARTH. By T. L. Strange. Demy 8vo, pp. xii. and 110, cloth. 1874. 2s. 6d.
- STRANGE.**—THE LEGENDS OF THE OLD TESTAMENT. By T. L. Strange. Demy 8vo, pp. xii. and 244, cloth. 1874. 5s.
- STRANGE.**—THE SOURCES AND DEVELOPMENT OF CHRISTIANITY. By Thomas Lumisden Strange. Demy 8vo, pp. xx. and 256, cloth. 1875. 5s.
- STRANGE.**—WHAT IS CHRISTIANITY? An Historical Sketch. Illustrated with a Chart. By T. L. Strange. Foolscap 8vo, pp. 72, cloth. 1880. 2s. 6d.
- STRANGE.**—CONTRIBUTIONS TO A SERIES OF CONTROVERSIAL WRITINGS, issued by the late Mr. Thomas Scott, of Upper Norwood. By Thomas Lumisden Strange. Fcap. 8vo, pp. viii. and 312, cloth. 1881. 2s. 6d.
- STRANGFORD.**—ORIGINAL LETTERS AND PAPERS OF THE LATE VISCOUNT STRANGFORD UPON PHILOLOGICAL AND KINDRED SUBJECTS. Edited by Viscountess Strangford. Post 8vo, pp. xxii. and 284, cloth. 1878. 12s. 6d.
- STRATMANN.**—THE TRAGICALL HISTORIE OF HAMLET, PRINCE OF DENMARKE. By William Shakespeare. Edited according to the first printed Copies, with the various Readings and Critical Notes. By F. H. Stratmann. 8vo, pp. vi. and 120, sewed. 3s. 6d.
- STRATMANN.**—A DICTIONARY OF THE OLD ENGLISH LANGUAGE. Compiled from Writings of the Twelfth, Thirteenth, Fourteenth, and Fifteenth Centuries. By F. H. Stratmann. Third Edition. 4to, pp. x. and 662, sewed. 1878. 30s.
- STUDIES OF MAN.** By a Japanese. Crown 8vo, pp. 124, cloth. 1874. 2s. 6d.
- SUMNER.**—WHAT SOCIAL CLASSES OWE TO EACH OTHER. By W. G. Sumner, Professor of Political and Social Science in Yale College. 18mo, pp. 170, cloth. 1884. 3s. 6d.
- SUYEMATZ.**—GENJI MONOGATARI. The Most Celebrated of the Classical Japanese Romances. Translated by K. Suyematz. Crown 8vo, pp. xvi. and 254, cloth. 1882. 7s. 6d.

- SWEET.**—**SPELLING REFORM AND ENGLISH LITERATURE.** By Henry Sweet, M.A. 8vo, pp. 8, wrapper. 1884. 2d.
- SWEET.**—**HISTORY OF ENGLISH SOUNDS,** from the Earliest Period, including an Investigation of the General Laws of Sound Change, and full Word Lists. By Henry Sweet. Demy 8vo, pp. iv.-164, cloth. 1874. 4s. 6d.
- SWEET.**—**ON A MEXICAN MUSTANG THROUGH TEXAS FROM THE GULF TO THE RIO GRANDE.** By Alex. E. Sweet and J. Armoy Knox, Editors of "Texas Siftings." English Copyright Edition. Demy 8vo, pp. 672. Illustrated, cloth. 1883. 10s.
- SYED AHMAD.**—**A SERIES OF ESSAYS ON THE LIFE OF MOHAMMED,** and Subjects subsidiary thereto. By Syed Ahmad Khan Bahadur, C.S.I. 8vo, pp. 532, with 4 Tables, 2 Maps, and Plate, cloth. 1870. 30s.
- TALBOT.**—**ANALYSIS OF THE ORGANISATION OF THE PRUSSIAN ARMY.** By Lieutenant Gerald F. Talbot, 2d Prussian Dragoon Guards. Royal 8vo, pp. 78, cloth. 1871. 3s.
- TAYLER.**—**A RETROSPECT OF THE RELIGIOUS LIFE OF ENGLAND; or, Church, Puritanism, and Free Inquiry.** By J. J. Tayler, B.A. Second Edition. Reissued, with an Introductory Chapter on Recent Development, by James Martineau, LL.D., D.D. Post 8vo, pp. 380, cloth. 1876. 7s. 6d.
- TAYLOR.**—**PRINCE DEUKALION: A Lyrical Drama.** By Bayard Taylor. Small 4to, pp. 172. Handsomely bound in white vellum. 1878. 12s.
- TECHNOLOGICAL DICTIONARY** of the Terms employed in the Arts and Sciences; Architecture; Civil Engineering; Mechanics; Machine-Making; Shipbuilding and Navigation; Metallurgy; Artillery; Mathematics; Physics; Chemistry; Mineralogy, &c. With a Preface by Dr. K. Karmarsch. Second Edition. 3 vols.  
 Vol. I. German-English-French. 8vo, pp. 646. 12s.  
 Vol. II. English-German-French. 8vo, pp. 666. 12s.  
 Vol. III. French-German-English. 8vo, pp. 618. 12s.
- TECHNOLOGICAL DICTIONARY.**—**A POCKET DICTIONARY OF TECHNICAL TERMS USED IN ARTS AND MANUFACTURES.** English-German-French, Deutsch-Englisch-Französisch, Français-Allemand-Anglais. Abridged from the above Technological Dictionary by Rumpf, Mothes, and Unverzagt. With the addition of Commercial Terms. 3 vols. sq. 12mo, cloth, 12s.
- TEMPLE.**—**THE LEGENDS OF THE PUNJAB.** By Captain R. C. Temple, Bengal Staff Corps, F.G.S., &c. Vol. I., 8vo, pp. xviii.-546, cloth. 1884. £1, 6s.
- THÉÂTRE FRANÇAIS MODERNE.**—**A Selection of Modern French Plays.** Edited by the Rev. P. H. E. Brette, B.D., C. Cassal, LL.D., and Th. Karcher, LL.B.  
*First Series*, in 1 vol. crown 8vo, cloth, 6s., containing—  
**CHARLOTTE CORDAY.** A Tragedy. By F. Ponsard. Edited, with English Notes and Notice on Ponsard, by Professor C. Cassal, LL.D. Pp. xii. and 134. Separately, 2s. 6d.  
**DIANE.** A Drama in Verse. By Emile Augier. Edited, with English Notes and Notice on Augier, by Th. Karcher, LL.B. Pp. xiv. and 145. Separately, 2s. 6d.  
**LE VOYAGE À DIEPPE,** A Comedy in Prose. By Wafflard and Fulgence. Edited, with English Notes, by the Rev. P. H. E. Brette, B.D. Pp. 104. Separately, 2s. 6d.  
*Second Series*, crown 8vo, cloth, 6s., containing—  
**MOLIÈRE.** A Drama in Prose. By George Sand. Edited, with English Notes and Notice of George Sand, by Th. Karcher, LL.B. Fcap. 8vo, pp. xx. and 170, cloth. Separately, 3s. 6d.  
**LES ARISTOCRATIES.** A Comedy in Verse. By Etienne Arago. Edited, with English Notes and Notice of Etienne Arago, by the Rev. P. H. E. Brette, B.D. 2d Edition. Fcap. 8vo, pp. xiv. and 236, cloth. Separately, 4s.

**THÉÂTRE FRANÇAIS MODERNE—continued.**

*Third Series, crown 8vo, cloth, 6s., containing—*

**LES FAUX BONSHOMMES.** A Comedy. By Théodore Barrière and Ernest Capendu. Edited, with English Notes and Notice on Barrière, by Professor C. Cassal, LL.D. Fcap. 8vo, pp. xvi. and 304. 1868. Separately, 4s.

**L'HONNEUR ET L'ARGENT.** A Comedy. By François Ponsard. Edited, with English Notes and Memoir of Ponsard, by Professor C. Cassal, LL.D. 2d Edition. Fcap. 8vo, pp. xvi. and 171, cloth. 1869. Separately, 3s. 6d.

**THEISM.—A CANDID EXAMINATION OF THEISM.** By Physicus. Post 8vo, pp. xviii. and 198, cloth. 1878. 7s. 6d.

**THEOBALD.—SELECTIONS FROM THE POETS ; or, Passages Illustrating Peculiarities of their Style, Pathos, or Wit.** By W. Theobald, M.R.A.S., late Deputy-Superintendent Geological Survey of India. With Notes, Historical, Explanatory, and Glossarial, for the Use of Young Readers. Demy 8vo, pp. xii. and 208, cloth. 1885. 5s.

**THEOSOPHY AND THE HIGHER LIFE ; or, Spiritual Dynamics and the Divine and Miraculous Man.** By G. W., M.D., Edinburgh, President of the British Theosophical Society. 12mo, pp. iv. and 138, cloth. 1880. 3s.

**THOM.—ST. PAUL'S EPISTLES TO THE CORINTHIANS.** An Attempt to convey their Spirit and Significance. By the Rev. J. H. Thom. 8vo, pp. xii. and 408, cloth. 1851. 5s.

**THOMAS.—EARLY SASSANIAN INSCRIPTIONS, SEALS, AND COINS,** illustrating the Early History of the Sassanian Dynasty, containing Proclamations of Ardeshir Babek, Sapor I., and his Successors. With a Critical Examination and Explanation of the celebrated Inscription in the Hâjîâbad Cave, demonstrating that Sapor, the Conqueror of Valerian, was a professing Christian. By Edward Thomas. Illustrated. 8vo, pp. 148, cloth. 7s. 6d.

**THOMAS.—THE CHRONICLES OF THE PATHAN KINGS OF DEHLI.** Illustrated by Coins, Inscriptions, and other Antiquarian Remains. By E. Thomas, F.R.A.S. With Plates and Cuts. Demy 8vo, pp. xxiv. and 467, cloth. 1871. 28s.

**THOMAS.—THE REVENUE RESOURCES OF THE MUGHAL EMPIRE IN INDIA,** from A.D. 1593 to A.D. 1707. A Supplement to "The Chronicles of the Pathân Kings of Delhi." By E. Thomas, F.R.S. 8vo, pp. 60, cloth. 3s. 6d.

**THOMAS.—SASSANIAN COINS.** Communicated to the Numismatic Society of London. By E. Thomas, F.R.S. Two Parts, 12mo, pp. 43, 3 Plates and a Cut, sewed. 5s.

**THOMAS.—JAINISM ; OR, THE EARLY FAITH OF ASOKA.** With Illustrations of the Ancient Religions of the East, from the Pantheon of the Indo-Scythians. To which is added a Notice on Bactrian Coins and Indian Dates. By Edward Thomas, F.R.S. 8vo, pp. viii.-24 and 82. With two Autotype Plates and Woodcuts. 1877. 7s. 6d.

**THOMAS.—THE THEORY AND PRACTICE OF CREOLE GRAMMAR.** By J. J. Thomas. 8vo, pp. viii. and 135, boards. 12s.

**THOMAS.—RECORDS OF THE GUPTA DYNASTY.** Illustrated by Inscriptions, Written History, Local Tradition, and Coins. To which is added a Chapter on the Arabs in Sind. By Edward Thomas, F.R.S. Folio, with a Plate, pp. iv. and 64, cloth. 14s.

**THOMAS.—THE INDIAN BALHARA, and the Arabian Intercourse with India in the Ninth and following Centuries.** By Edward Thomas, F.R.S. (Contained in International Numismata Orientalia. Vol. II I., Part I. Coins of Arakan Royal 4to, pp. viii.-48, wrappers. 1882. 8s. 6d.

**THOMAS.—BOYHOOD LAYS.** By William Henry Thomas. 18mo, pp. iv. and 74, cloth. 1877. 2s. 6d.

**THOMPSON.—DIALOGUES, RUSSIAN AND ENGLISH.** Compiled by A. R. Thompson, sometime Lecturer of the English Language in the University of St. Vladimir, Kieff. Crown 8vo, pp. iv. and 132, cloth. 1882. 5s.

- THOMSON.**—*EVOLUTION AND INVOLUTION.* By George Thomson, Author of "The World of Being," &c. Crown 8vo, pp. viii. and 206, cloth. 1880. 5s.
- THORBURN.**—*BANNŪ; OR, OUR AFGHAN FRONTIER.* By S. S. Thorburn, F.C.S., Settlement Officer of the Bannū District. 8vo, pp. x. and 480, cloth. 1876. 18s.
- THORPE.**—*DIPLOMATARIUM ANGLICUM ÆVI SAXONICI.* A Collection of English Charters, from the reign of King Æthelberht of Kent, A.D. DCV., to that of William the Conqueror. Containing: I. Miscellaneous Charters. II. Wills. III. Guilds. IV. Manumissions and Acquittances. With a Translation of the Anglo-Saxon. By the late Benjamin Thorpe, Member of the Royal Academy of Sciences at Munich, and of the Society of Netherlandish Literature at Leyden. 8vo, pp. xlii. and 682, cloth. 1865. £1, 1s.
- THOUGHTS ON LOGIC;** or, the S.N.I.X. Propositional Theory. Crown 8vo, pp. iv. and 76, cloth. 1877. 2s. 6d.
- THOUGHTS ON THEISM,** with Suggestions towards a Public Religious Service in Harmony with Modern Science and Philosophy. Ninth Thousand. Revised and Enlarged. 8vo, pp. 74, sewed. 1882. 1s.
- THURSTON.**—*FRICTION AND LUBRICATION.* Determinations of the Laws and Coefficients of Friction by new Methods and with new Apparatus. By Robert H. Thurston, A.M., C.E., &c. Crown 8vo, pp. xvi. and 212, cloth. 1879. 6s. 6d.
- TIELE.**—See English and Foreign Philosophical Library, Vol. VII. and Trübner's Oriental Series.
- TOLHAUSEN.**—*A SYNOPSIS OF THE PATENT LAWS OF VARIOUS COUNTRIES.* By A. Tolhausen, Ph.D. Third Edition. 12mo, pp. 62, sewed. 1870. 1s. 6d.
- TONSBERG.**—*NORWAY.* Illustrated Handbook for Travellers. Edited by Charles Tönsberg. With 134 Engravings on Wood, 17 Maps, and Supplement. Crown 8vo, pp. lxx., 482, and 32, cloth. 1875. 18s.
- TOPOGRAPHICAL WORKS.**—A LIST OF THE VARIOUS WORKS PREPARED AT THE TOPOGRAPHICAL AND STATISTICAL DEPARTMENT OF THE WAR OFFICE may be had on application.
- TORCEANU.**—*ROUMANIAN GRAMMAR.* See Trübner's Collection.
- TORRENS.**—*EMPIRE IN ASIA: How we came by it.* A Book of Confessions. By W. M. Torrens, M.P. Med. 8vo, pp. 426, cloth. 1872. 14s.
- TOSCANI.**—*ITALIAN CONVERSATIONAL COURSE.* A New Method of Teaching the Italian Language, both Theoretically and Practically. By Giovanni Toscani, Professor of the Italian Language and Literature in Queen's Coll., London, &c. Fourth Edition. 12mo, pp. xiv. and 300, cloth. 1872. 5s.
- TOSCANI.**—*ITALIAN READING COURSE.* By G. Toscani. Fcsp. 8vo, pp. xii. and 160. With table. Cloth. 1875. 4s. 6d.
- TOULON.**—*ITS ADVANTAGES AS A WINTER RESIDENCE FOR INVALIDS AND OTHERS.* By an English Resident. The proceeds of this pamphlet to be devoted to the English Church at Toulon. Crown 8vo, pp. 8, sewed. 1873. 6d.
- TRADLEG.**—*A SON OF BELIAL.* Autobiographical Sketches. By Nitram Tradleg, University of Bosphorus. Crown 8vo, pp. viii.-260, cloth. 1882. 5s.
- TRIMEN.**—*SOUTH-AFRICAN BUTTERFLIES; a Monograph of the Extra-Tropical Species.* By Roland Trimen, F.L.S., F.Z.S., M.E.S., Curator of the South African Museum, Cape Town. Royals 8vo. [*In preparation.*]
- TRÜBNER'S AMERICAN, EUROPEAN, AND ORIENTAL LITERARY RECORD. A Register of the most Important Works published in America, India, China, and the British Colonies. With Occasional Notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese, and Russian Literature. The object of the Publishers in issuing this publication is to give a full and particular account of every publication of importance issued in America and the East. Small 4to, 6d. per number. Subscription, 5s. per volume.**

**TRÜBNER.**—**TRÜBNER'S BIBLIOGRAPHICAL GUIDE TO AMERICAN LITERATURE :** A Classified List of Books published in the United States of America, from 1817 to 1857. With Bibliographical Introduction, Notes, and Alphabetical Index. Compiled and Edited by Nicolas Trübner. In 1 vol. 8vo, half bound, pp. 750. 1859. 18s.

**TRÜBNER'S CATALOGUE OF DICTIONARIES AND GRAMMARS OF THE PRINCIPAL LANGUAGES AND DIALECTS OF THE WORLD.** Considerably Enlarged and Revised, with an Alphabetical Index. A Guide for Students and Booksellers. Second Edition, 8vo, pp. viii. and 170, cloth. 1882. 5s.

**TRÜBNER'S COLLECTION OF SIMPLIFIED GRAMMARS OF THE PRINCIPAL ASIATIC AND EUROPEAN LANGUAGES.** Edited by Reinhold Rost, LL.D., Ph.D. Crown 8vo, cloth, uniformly bound.

I.—**HINDUSTANI, PERSIAN, AND ARABIC.** By E. H. Palmer, M.A. Second Edition. Pp. 112. 1885. 5s.

II.—**HUNGARIAN.** By I. Singer. Pp. vi. and 88. 1882. 4s. 6d.

III.—**BASQUE.** By W. Van Eys, Pp. xii. and 52. 1883. 3s. 6d.

IV.—**MALAGASY.** By G. W. Parker. Pp. 66, with Plate. 1883. 5s.

V.—**MODERN GREEK.** By E. M. Geldart, M.A. Pp. 68. 1883. 2s. 6d.

VI.—**ROUMANIAN.** By R. Torceanu. Pp. viii. and 72. 1883. 5s.

VII.—**TIBETAN GRAMMAR.** By H. A. JASCHKE. Pp. viii.—104. 1883. 5s.

VIII.—**DANISH.** By E. C. Otté. Pp. viii. and 66. 1884. 2s. 6d.

IX.—**TURKISH.** By J. W. Redhouse, M.R.A.S. Pp. xii. and 204. 1884. 10s. 6d.

X.—**SWEDISH.** By E. C. Otté. Pp. xii.—70. 1884. 2s. 6d.

XI.—**POLISH.** By W. R. Morfill, M.A. Pp. viii.—64. 1884. 3s. 6d.

XII.—**PALI.** By E. Müller. Pp. xvi.—144. 1884. 7s. 6d.

XIII.—**SANSKRIT.** By H. Edgren. Pp. xii.—178. 1885. 10s. 6d.

**TRÜBNER'S ORIENTAL SERIES :—**

Post 8vo, cloth, uniformly bound.

**ESSAYS ON THE SACRED LANGUAGE, WRITINGS, AND RELIGION OF THE PARSIS.** By Martin Haug, Ph.D., late Professor of Sanskrit and Comparative Philology at the University of Munich. Third Edition. Edited and Enlarged by E. W. West, Ph.D. To which is also added, A Biographical Memoir of the late Dr. Haug. By Professor E. P. Evans. Pp. xlviii. and 428. 1884. 16s.

**TEXTS FROM THE BUDDHIST CANON,** commonly known as Dhammapada. With Accompanying Narratives. Translated from the Chinese by S. Beal, B.A., Trinity College, Cambridge, Professor of Chinese, University College, London. Pp. viii. and 176. 1878. 7s. 6d.

**THE HISTORY OF INDIAN LITERATURE.** By Albrecht Weber. Translated from the German by J. Mann, M.A., and Dr. T. Zachariæ, with the Author's sanction and assistance. 2d Edition. Pp. 368. 1882. 10s. 6d.

**A SKETCH OF THE MODERN LANGUAGES OF THE EAST INDIES.** Accompanied by Two Language Maps, Classified List of Languages and Dialects, and a List of Authorities for each Language. By Robert Cust, late of H.M.I.C.S., and Hon. Librarian of R.A.S. Pp. xii. and 198. 1878. 12s.

**THE BIRTH OF THE WAR-GOD : A Poem.** By Kālidāsā. Translated from the Sanskrit into English Verse, by Ralph T. H. Griffiths, M.A., Principal of Benares College. Second Edition. Pp. xii. and 116. 1879. 5s.

**A CLASSICAL DICTIONARY OF HINDU MYTHOLOGY AND HISTORY, GEOGRAPHY AND LITERATURE.** By John Dowson, M.R.A.S., late Professor in the Staff College. Pp. 432. 1879. 16s.

**METRICAL TRANSLATIONS FROM SANSKRIT WRITERS ;** with an Introduction, many Prose Versions, and Parallel Passages from Classical Authors. By J. Muir, C.I.E., D.C.L., &c. Pp. xlv.—376. 1879. 14s.

**MODERN INDIA AND THE INDIANS :** being a Series of Impressions, Notes, and Essays. By Monier Williams, D.C.L., Hon. LL.D. of the University of Calcutta, Boden Professor of Sanskrit in the University of Oxford. Third Edition, revised and augmented by considerable additions. With Illustrations and Map, pp. vii. and 368. 1879. 14s.

**TRÜBNER'S ORIENTAL SERIES**—*continued.*

**THE LIFE OR LEGEND OF GAUDAMA**, the Buddha of the Burmese. With Annotations, the Ways to Neibban, and Notice on the Phongyies, or Burmese Monks. By the Right Rev. P. Bigandet, Bishop of Ramatha, Vicar Apostolic of Ava and Pegu. Third Edition. 2 vols. Pp. xx.-368 and viii.-326. 1880. 21s.

**MISCELLANEOUS ESSAYS**, relating to Indian Subjects. By B. H. Hodgson, late British Minister at Nepal. 2 vols., pp. viii.-408, and viii.-348. 1880. 28s.

**SELECTIONS FROM THE KORAN**. By Edward William Lane, Author of an "Arabic-English Lexicon," &c. A New Edition, Revised, with an Introduction. By Stanley Lane Poole. Pp. cxii. and 174. 1879. 9s.

**CHINESE BUDDHISM**. A Volume of Sketches, Historical and Critical. By J. Edkins, D.D., Author of, "China's Place in Philology," "Religion in China," &c., &c. Pp. lvi. and 454. 1880. 18s.

**THE GULISTAN ; OR, ROSE GARDEN OF SHEKH MUSHLIU'D-DIN SADI OF SHIRAZ**. Translated for the first time into Prose and Verse, with Preface and a Life of the Author, from the Atish Kadah, by E. B. Eastwick, F.R.S., M.R.A.S. 2d Edition. Pp. xxvi. and 244. 1880. 10s. 6d.

**A TALMUDIC MISCELLANY ; or, One Thousand and One Extracts from the Talmud, the Midrashim, and the Kabbalah**. Compiled and Translated by P. J. Hershon. With a Preface by Rev. F. W. Farrar, D.D., F.R.S., Chaplain in Ordinary to Her Majesty, and Canon of Westminster. With Notes and Copious Indexes. Pp. xxviii. and 362. 1880. 14s.

**THE HISTORY OF ESARHADDON** (Son of Sennacherib), King of Assyria, B.C. 681-668. Translated from the Cuneiform Inscriptions upon Cylinders and Tablets in the British Museum Collection. Together with Original Texts, a Grammatical Analysis of each word, Explanations of the Ideographs by Extracts from the Bi-Lingual Syllabaries, and List of Eponyms, &c. By E. A. Budge, B.A., M.R.A.S., Assyrian Exhibitioner, Christ's College, Cambridge. Post 8vo, pp. xii. and 164, cloth. 1880. 10s. 6d.

**BUDDHIST BIRTH STORIES ; or, Jātaka Tales**. The oldest Collection of Folk-Lore extant : being the Jātakatthavannanā, for the first time edited in the original Pali, by V. Fausbøll, and translated by T. W. Rhys Davids. Translation. Vol. I. Pp. cxvi. and 348. 1880. 18s.

**THE CLASSICAL POETRY OF THE JAPANESE**. By Basil Chamberlain, Author of "Yeigio Henkaku, Ichiran." Pp. xii. and 228. 1880. 7s. 6d.

**LINGUISTIC AND ORIENTAL ESSAYS**. Written from the year 1846-1878. By R. Cust, Author of "The Modern Languages of the East Indies." Pp. xii. and 484. 1880. 18s.

**INDIAN POETRY**. Containing a New Edition of "The Indian Song of Songs," from the Sanskrit of the Gita Govinda of Jayadeva ; Two Books from "The Iliad of India" (Mahābhārata) ; "Proverbial Wisdom" from the Shlokas of the Hitopadēsa, and other Oriental Poems. By Edwin Arnold, C.S.I., &c. Third Edition. Pp. viii. and 270. 1884. 7s. 6d.

**THE RELIGIONS OF INDIA**. By A. Barth. Authorised Translation by Rev. J. Wood. Pp. xx. and 310. 1881. 16s.

**HINDU PHILOSOPHY**. The Sāṅkhya Kārikā of Iswara Krishna. An Exposition of the System of Kapila. With an Appendix on the Nyaya and Vaiśeṣika Systems. By John Davies, M.A., M.R.A.S. Pp. vi. and 151. 1881. 6s.

**TRÜBNER'S ORIENTAL SERIES—continued.**

- A MANUAL OF HINDU PANTHEISM.** The Vedantasara. Translated with Copious Annotations. By Major G. A. Jacob, Bombay Staff Corps, Inspector of Army Schools. With a Preface by E. B. Cowell, M.A., Professor of Sanskrit in the University of Cambridge. Pp. x. and 130 1881. 6s.
- THE MESNEVI** (usually known as the Mesneviyi Sherif, or Holy Mesnevi) of Mevlânâ (Our Lord) Jelâlu-'d-Din Muhammed, Er-Rûmî. Book the First. Together with some Account of the Life and Acts of the Author, of his Ancestors, and of his Descendants. Illustrated by a selection of Characteristic Anecdotes as collected by their Historian Mevlânâ Shemsu-'d-Din Ahmed, El Efdâkî El Arifi. Translated, and the Poetry Versified by James W. Redhouse, M.R.A.S., &c. Pp. xvi. and 136, vi. and 290. 1881. £1, 1s.
- EASTERN PROVERBS AND EMBLEMS ILLUSTRATING OLD TRUTHS.** By the Rev. J. Long, Member of the Bengal Asiatic Society, F.R.G.S. Pp. xv. and 280. 1881. 6s.
- THE QUATRAINS OF OMAR KHAYYÂM.** A New Translation. By E. H. Whinfield, late of H.M. Bengal Civil Service. Pp. 96. 1881. 5s.
- THE QUATRAINS OF OMAR KHAYYÂM.** The Persian Text, with an English Verse Translation. By E. H. Whinfield. Pp. xxxii. 335. 1883. 10s. 6d.
- THE MIND OF MENCIVS ; or, Political Economy Founded upon Moral Philosophy.** A Systematic Digest of the Doctrines of the Chinese Philosopher Mencius. The Original Text Classified and Translated, with Comments, by the Rev. E. Faber, Rhenish Mission Society. Translated from the German, with Additional Notes, by the Rev. A. B. Hutchinson, Church Mission, Hong Kong. Author in Chinese of "Primer Old Testament History," &c., &c. Pp. xvi. and 294. 1882. 10s. 6d.
- YŪSUF AND ZULAIKHA.** A Poem by Jami. Translated from the Persian into English Verse. By R. T. H. Griffith. Pp. xiv. and 304. 1882. 8s. 6d.
- TSUM-Ū GOAM :** The Supreme Being of the Khoi-Khoi. By Theophilus Hahn, Ph.D., Custodian of the Grey Collection, Cape Town, Corresponding Member of the Geographical Society, Dresden ; Corresponding Member of the Anthropological Society, Vienna, &c., &c. Pp. xii. and 154. 1882. 7s. 6d.
- A COMPREHENSIVE COMMENTARY TO THE QURAN.** To which is prefixed Sale's Preliminary Discourse, with Additional Notes and Emendations. Together with a Complete Index to the Text, Preliminary Discourse, and Notes. By Rev. E. M. Wherry, M.A., Lodiāna. Vol. I. Pp. xii. and 392. 1882. 12s. 6d. Vol. II. Pp. xi. and 408. 1884. 12s. 6d.
- HINDU PHILOSOPHY. THE BHAGAVAD GĪTĀ ; or, The Sacred Lay.** A Sanskrit Philosophical Lay. Translated, with Notes, by John Davies, M.A. Pp. vi. and 208. 1882. 8s. 6d.
- THE SARVA-DARSANA-SAMGRAHA ; or, Review of the Different Systems of Hindu Philosophy.** By Madhava Acharya. Translated by E. B. Cowell, M.A., Cambridge, and A. E. Gough, M.A., Calcutta. Pp. xii. and 282. 1882. 10s. 6d.
- TIBETAN TALES.** Derived from Indian Sources. Translated from the Tibetan of the Kay-Gyur. By F. Anton von Schiefner. Done into English from the German, with an Introduction. By W. R. S. Ralston, M.A. Pp. lxvi. and 368. 1882. 14s.
- LINGUISTIC ESSAYS.** By Carl Abel, Ph.D. Pp. viii. and 265. 1882. 9s.
- THE INDIAN EMPIRE : Its History, People, and Products.** By W. W. Hunter, C.I.E., LL.D. Pp. 568. 1882. 16s.
- HISTORY OF THE EGYPTIAN RELIGION.** By Dr. C. P. Tiele, Leiden. Translated by J. Ballingal. Pp. xxiv. and 230. 1882. 7s. 6d.

**TRÜBNER'S ORIENTAL SERIES—continued.**

- THE PHILOSOPHY OF THE UPANISHADS.** By A. E. Gough, M.A., Calcutta. Pp. xxiv.-268. 1882. 9s.
- UDANAVARGA.** A Collection of Verses from the Buddhist Canon. Compiled by Dharmatrāta. Being the Northern Buddhist Version of Dhammapada. Translated from the Tibetan of Bkah-hgyur, with Notes, and Extracts from the Commentary of Pradjñavarman, by W. Woodville Rockhill. Pp. 240. 1883. 9s.
- A HISTORY OF BURMA,** including Burma Proper, Pegu, Taungu, Tenasserim, and Arakan. From the Earliest Time to the End of the First War with British India. By Lieut.-General Sir Arthur P. Phayre, G.C.M.G., K.C.S.I., and C.B. Pp. xii.-312. 1883. 14s.
- A SKETCH OF THE MODERN LANGUAGES OF AFRICA.** Accompanied by a Language-Map. By R. N. Cust, Author of "Modern Languages of the East Indies," &c. 2 vols., pp. xvi. and 566, with Thirty-one Autotype Portraits. 1883. 25s.
- RELIGION IN CHINA;** containing a brief Account of the Three Religions of the Chinese; with Observations on the Prospects of Christian Conversion amongst that People. By Joseph Edkins, D.D., Peking. Third Edition. Pp. xvi. and 260. 1884. 7s. 6d.
- OUTLINES OF THE HISTORY OF RELIGION TO THE SPREAD OF THE UNIVERSAL RELIGIONS.** By Prof. C. P. Tiele. Translated from the Dutch by J. Estlin Carpenter, M.A., with the Author's assistance. Third Edition. Pp. xx. and 250. 1884. 7s. 6d.
- SI-YU-KI. BUDDHIST RECORDS OF THE WESTERN WORLD.** Translated from the Chinese of Hiuen Tsaing (A.D. 629). By Samuel Beal, Professor of Chinese, University College, London. 2 vols., with a specially prepared Map. Pp. cviii.-242 and viii.-370. 1884. 24s. Dedicated by permission to H.R.H. the Prince of Wales.
- THE LIFE OF THE BUDDHA, AND THE EARLY HISTORY OF HIS ORDER.** Derived from Tibetan Works in the Bkah-Hgyur and the Bstan-Hgyur, followed by Notices on the Early History of Tibet and Khoten. By W. W. Rockhill. Pp. xii. and 274. 1884. 10s. 6d.
- THE SANKHYA APHORISMS OF KAPILA.** With Illustrative Extracts from the Commentaries. Translated and Edited by J. R. Ballantyne, LL.D., late Principal of Benares College. Third Edition, now entirely Re-Edited by Fitzedward Hall. Pp. viii. and 464. 1885. 16s.
- THE ORDINANCES OF MANU.** Translated from the Sanskrit. With an Introduction by the late A. C. Burnell, Ph.D., C.I.E. Completed and Edited by Edward W. Hopkins, Ph.D., of Columbia College, New York. Pp. xlv. and 400. 1884. 12s.
- THE LIFE AND WORKS OF ALEXANDER CSOMA DE KÖRÖS** between 1819 and 1842. With a Short Notice of all his Published and Unpublished Works and Essays. From Original and for the most part Unpublished Documents. By T. Duka, M.D., F.R.C.S. (Eng.), Surgeon-Major H.M.'s Bengal Medical Service, Retired, &c. Pp. xii.-234, cloth. 1885. 9s.
- TURNER.—THE ENGLISH LANGUAGE.** A Concise History of the English Language, with a Glossary showing the Derivation and Pronunciation of the English Words. By Roger Turner. In German and English on opposite pages. 18mo, pp. viii.-80, sewed. 1884. 1s. 6d.
- UNGER.—A SHORT CUT TO READING: The Child's First Book of Lessons.** Part I. By W. H. Unger. Fourth Edition. Cr. 8vo, pp. 32, cloth. 1873. 5d.
- SEQUEL TO PART I. and Part II.** Fourth Edition. Cr. 8vo, pp. 64, cloth. 1873. 6d. Parts I. and II. Third Edition. Demy 8vo, pp. 76, cloth. 1873. 1s. 6d. In folio sheets. Pp. 44. Sets A to D, 10d. each; set E, 8d. 1873. Complete, 4s.
- UNGER.—W. H. UNGER'S CONTINUOUS SUPPLEMENTARY WRITING MODELS,** designed to impart not only a good business hand, but correctness in transcribing. Oblong 8vo, pp. 40, stiff covers. 1874. 6d.



- UNGER.**—THE STUDENT'S BLUE BOOK: Being Selections from Official Correspondence, Reports, &c.; for Exercises in Reading and Copying Manuscripts, Writing, Orthography, Punctuation, Dictation, Précis, Indexing, and Digesting, and Tabulating Accounts and Returns. Compiled by W. H. Unger. Folio, pp. 100, paper. 1875. 2s.
- UNGER.**—TWO HUNDRED TESTS IN ENGLISH ORTHOGRAPHY, or Word Dictations. Compiled by W. H. Unger. Foolscap, pp. viii. and 200, cloth. 1877. 1s. 6d. plain, 2s. 6d. interleaved.
- UNGER.**—THE SCRIPT PRIMER: By which one of the remaining difficulties of Children is entirely removed in the first stages, and, as a consequence, a considerable saving of time will be effected. In Two Parts. By W. H. Unger. Part I. 12mo, pp. xvi. and 44, cloth. 5d. Part II., pp. 59, cloth. 5d.
- UNGER.**—PRELIMINARY WORD DICTATIONS ON THE RULES FOR SPELLING. By W. H. Unger. 18mo, pp. 44, cloth. 4d.
- URICOECHEA.**—MAPOTECA COLOMBIANA: Catalogo de Todos los Mapas, Planos, Vistas, &c., relativos a la América-Española, Brasil, e Islas adyacentes. Arreglada cronologicamente i precedida de una introduccion sobre la historia cartografica de América. Por el Doctor Ezequiel Uricoechea, de Bogotá, Nueva Granada. 8vo, pp. 232, cloth. 1860. 6s.
- URQUHART.**—ELECTRO-MOTORS. A Treatise on the Means and Apparatus employed in the Transmission of Electrical Energy and its Conversion into Motive-power. For the Use of Engineers and Others. By J. W. Urquhart, Electrician. Crown 8vo, cloth, pp. xii. and 178, illustrated. 1882. 7s. 6d.
- VAITANA SUTRA.**—See AUCTORES SANSKRITI, Vol. III.
- VALDES.**—LIVES OF THE TWIN BROTHERS, JUÁN AND ALFONSO DE VALDÉS. By E. Boehmer, D.D. Translated by J. T. Betts. Crown 8vo, pp. 32, wrappers. 1882. 1s.
- VALDES.**—SEVENTEEN OPUSCULES. By Juan de Valdés. Translated from the Spanish and Italian, and edited by John T. Betts. Crown 8vo, pp. xii. and 188, cloth. 1882. 6s.
- VALDES.**—JUÁN DE VALDÉS' COMMENTARY UPON THE GOSPEL OF ST. MATTHEW. With Professor Boehmer's "Lives of Juan and Alfonso de Valdés." Now for the first time translated from the Spanish, and never before published in English. By John T. Betts. Post 8vo, pp. xii. and 512-30, cloth. 1882. 7s. 6d.
- VALDES.**—SPIRITUAL MILK; or, Christian Instruction for Children. By Juan de Valdés. Translated from the Italian, edited and published by John T. Betts. With Lives of the twin brothers, Juan and Alfonso de Valdés. By E. Boehmer, D.D. Fcap. 8vo, pp. 60, wrappers. 1882. 2s.
- VALDES.**—SPIRITUAL MILK. Octaglot. The Italian original, with translations into Spanish, Latin, Polish, German, English, French, and Engadin. With a Critical and Historical Introduction by Edward Boehmer, the Editor of "Spanish Reformers." 4to, pp. 88, wrappers. 1884. 6s.
- VALDES.**—THREE OPUSCULES: an Extract from Valdés' Seventeen Opuscles. By Juan de Valdés. Translated, edited, and published by John T. Betts. Fcap. 8vo, pp. 58, wrappers. 1881. 1s. 6d.
- VALDES.**—JUÁN DE VALDÉS' COMMENTARY UPON OUR LORD'S SERMON ON THE MOUNT. Translated and edited by J. T. Betts. With Lives of Juan and Alfonso de Valdés. By E. Boehmer, D.D. Crown 8vo, pp. 112, boards. 1882. 2s. 6d.
- VALDES.**—JUÁN DE VALDÉS' COMMENTARY UPON THE EPISTLE TO THE ROMANS. Edited by J. T. Betts. Crown 8vo, pp. xxxii. and 296, cloth. 1883. 6s.
- VALDES.**—JUÁN DE VALDÉS' COMMENTARY UPON ST. PAUL'S FIRST EPISTLE TO THE CHURCH AT CORINTH. Translated and edited by J. T. Betts. With Lives of Juan and Alphonso de Valdés. By E. Boehmer. Crown 8vo, pp. 390, cloth. 1883. 6s.

- VAN CAMPEN.**—THE DUTCH IN THE ARCTIC SEAS. By Samuel Richard Van Campen, author of "Holland's Silver Feast." 8vo. Vol. I. A Dutch Arctic Expedition and Route. Third Edition. Pp. xxxvii. and 263, cloth. 1877. 10s. 6d. Vol. II. *in preparation.*
- VAN DE WEYER.**—CHOIX D'OPUSCULES PHILOSOPHIQUES, HISTORIQUES, POLITIQUES ET LITTÉRAIRES de Sylvain Van de Weyer, Précédés d'Avant propos de l'Éditeur. Roxburghe style. Crown 8vo. PREMIÈRE SÉRIE. Pp. 374. 1863. 10s. 6d.—DEUXIÈME SÉRIE. Pp. 502. 1869. 12s.—TROISIÈME SÉRIE. Pp. 391. 1875. 10s. 6d.—QUATRIÈME SÉRIE. Pp. 366. 1876. 10s. 6d.
- VAN EYS.**—BASQUE GRAMMAR. See Trübner's Collection.
- VAN LAUN.**—GRAMMAR OF THE FRENCH LANGUAGE. By H. Van Laun. Parts I and II. Accidence and Syntax. 13th Edition. Cr. 8vo, pp. 151 and 120, cloth. 1874. 4s. Part III. Exercises. 11th Edition. Cr. 8vo, pp. xii and 285, cloth. 1873. 3s. 6d.
- VAN LAUN.**—LEÇONS GRADUÉES DE TRADUCTION ET DE LECTURE; or, Graduated Lessons in Translation and Reading, with Biographical Sketches, Annotations on History, Geography, Synonyms and Style, and a Dictionary of Words and Idioms. By Henri Van Laun. 4th Edition. 12mo, pp. viii. and 400, cloth. 1868. 5s.
- VAN PRAAGH.**—LESSONS FOR THE INSTRUCTION OF DEAF AND DUMB CHILDREN, in Speaking, Lip-reading, Reading, and Writing. By W. Van Praagh, Director of the School and Training College for Teachers of the Association for the Oral Instruction of the Deaf and Dumb, Officier d'Académie, France. Fcap. 8vo, Part I., pp. 52, cloth. 1884. 2s. 6d. Part II., pp. 62, cloth. 1s. 6d.
- VARDHAMANA'S GANARATNAMAHODADHI.** See AUCTORES SANSKRITI, Vol. IV.
- VAZIR OF LANKURAN:** A Persian Play. A Text-Book of Modern Colloquial Persian. Edited, with Grammatical Introduction, Translation, Notes, and Vocabulary, by W. H. Haggard, late of H.M. Legation in Teheran, and G. le Strange. Crown 8vo, pp. 230, cloth. 1882. 10s. 6d.
- VELASQUEZ AND SIMONNE'S** NEW METHOD TO READ, WRITE, AND SPEAK THE SPANISH LANGUAGE. Adapted to Ollendorff's System. Post 8vo, pp. 558, cloth. 1882. 6s.  
KEY. Post 8vo, pp. 174, cloth. 4s.
- VELASQUEZ.**—A DICTIONARY OF THE SPANISH AND ENGLISH LANGUAGES. For the Use of Young Learners and Travellers. By M. Velasquez de la Cadena. In Two Parts. I. Spanish-English. II. English-Spanish. Crown 8vo, pp. viii. and 846, cloth. 1883. 7s. 6d.
- VELASQUEZ.**—A PRONOUNCING DICTIONARY OF THE SPANISH AND ENGLISH LANGUAGES. Composed from the Dictionaries of the Spanish Academy, Terreo, and Salvá, and Webster, Worcester, and Walker. Two Parts in one thick volume. By M. Velasquez de la Cadena. Roy. 8vo, pp. 1280, cloth. 1873. £1. 4s.
- VELASQUEZ.**—NEW SPANISH READER: Passages from the most approved authors, in Prose and Verse. Arranged in progressive order. With Vocabulary. By M. Velasquez de la Cadena. Post 8vo, pp. 352, cloth. 1866. 6s.
- VELASQUEZ.**—AN EASY INTRODUCTION TO SPANISH CONVERSATION, containing all that is necessary to make a rapid progress in it. Particularly designed for persons who have little time to study, or are their own instructors. By M. Velasquez de la Cadena. 12mo, pp. 150, cloth. 1863. 2s. 6d.
- VERSES AND VERSELETS.** By a Lover of Nature. Foolscap 8vo, pp. viii. and 88, cloth. 1876. 2s. 6d.
- VICTORIA GOVERNMENT.**—PUBLICATIONS OF THE GOVERNMENT OF VICTORIA. *List in preparation.*
- VOGEL.**—ON BEER. A Statistical Sketch. By M. Vogel. Fcap. 8vo, pp. xii. and 76, cloth limp. 1874. 2s.
- WAFFLARD and FULGENCE.**—LE VOYAGE À DIEPPE. A Comedy in Prose. By Wafflard and Fulgence. Edited, with Notes, by the Rev. P. H. E. Brette, B.D. Cr. 8vo, pp. 104, cloth. 1867. 2s. 6d.

- WAKE.**—THE EVOLUTION OF MORALITY. Being a History of the Development of Moral Culture. By C. Staniland Wake. 2 vols. crown 8vo, pp. xvi.-506 and xii.-474, cloth. 1878. 21s.
- WALLACE.**—ON MIRACLES AND MODERN SPIRITUALISM; Three Essays. By Alfred Russel Wallace, Author of "The Malay Archipelago," "The Geographical Distribution of Animals," &c., &c. Second Edition, crown 8vo, pp. viii. and 236, cloth. 1881. 5s
- WANKLYN and CHAPMAN.**—WATER ANALYSIS. A Practical Treatise on the Examination of Potable Water. By J. A. Wanklyn, and E. T. Chapman. Sixth Edition. Entirely rewritten. By J. A. Wanklyn, M.R.C.S. Crown 8vo, pp. 192, cloth. 1884. 5s.
- WANKLYN.**—MILK ANALYSIS; a Practical Treatise on the Examination of Milk and its Derivatives, Cream, Butter, and Cheese. By J. A. Wanklyn, M.R.C.S., &c. Crown 8vo, pp. viii. and 72, cloth. 1874. 5s.
- WANKLYN.**—TEA, COFFEE, AND COCOA. A Practical Treatise on the Analysis of Tea, Coffee, Cocoa, Chocolate, Maté (Paraguay Tea), &c. By J. A. Wanklyn, M.R.C.S., &c. Crown 8vo, pp. viii. and 60, cloth. 1874. 5s.
- WAR OFFICE.**—A LIST OF THE VARIOUS MILITARY MANUALS AND OTHER WORKS PUBLISHED UNDER THE SUPERINTENDENCE OF THE WAR OFFICE may be had on application.
- WARD.**—ICE: A Lecture delivered before the Keswick Literary Society, and published by request. To which is appended a Geological Dream on Skiddaw. By J. Clifton Ward, F.G.S. 8vo, pp. 28, sewed. 1870. 1s.
- WARD.**—ELEMENTARY NATURAL PHILOSOPHY; being a Course of Nine Lectures, specially adapted for the use of Schools and Junior Students. By J. Clifton Ward, F.G.S. Fcap. 8vo, pp. viii. and 216, with 154 Illustrations, cloth. 1871. 3s. 6d.
- WARD.**—ELEMENTARY GEOLOGY: A Course of Nine Lectures, for the use of Schools and Junior Students. By J. Clifton Ward, F.G.S. Fcap. 8vo, pp. 292, with 120 Illustrations, cloth. 1872. 4s. 6d.
- WATSON.**—INDEX TO THE NATIVE AND SCIENTIFIC NAMES OF INDIAN AND OTHER EASTERN ECONOMIC PLANTS AND PRODUCTS, originally prepared under the authority of the Secretary of State for India in Council. By John Forbes Watson, M.D. Imp. 8vo, pp. 650, cloth. 1868. £1, 11s. 6d.
- WATSON.**—SPANISH AND PORTUGUESE SOUTH AMERICA DURING THE COLONIAL PERIOD. By R. G. WATSON. 2 vols. post 8vo, pp. xvi.-308, viii.-320, cloth. 1884. 21s.
- WEBER.**—THE HISTORY OF INDIAN LITERATURE. By Albrecht Weber. Translated from the Second German Edition, by J. Mann, M.A., and T. Zachariae, Ph.D., with the sanction of the Author. Second Edition, post 8vo, pp. xxiv. and 360, cloth. 1882. 10s. 6d.
- WEDGWOOD.**—THE PRINCIPLES OF GEOMETRICAL DEMONSTRATION, reduced from the Original Conception of Space and Form. By H. Wedgwood, M.A. 12mo, pp. 48, cloth. 1844. 2s.
- WEDGWOOD.**—ON THE DEVELOPMENT OF THE UNDERSTANDING. By H. Wedgwood, A.M. 12mo, pp. 133, cloth. 1848. 3s.
- WEDGWOOD.**—THE GEOMETRY OF THE THREE FIRST BOOKS OF EUCLID. By Direct Proof from Definitions Alone. By H. Wedgwood, M.A. 12mo, pp. 104, cloth. 1856. 3s.
- WEDGWOOD.**—ON THE ORIGIN OF LANGUAGE. By H. Wedgwood, M.A. 12mo, pp. 165, cloth. 1866. 3s. 6d.
- WEDGWOOD.**—A DICTIONARY OF ENGLISH ETYMOLOGY. By H. Wedgwood. Third Edition, revised and enlarged. With Introduction on the Origin of Language. 8vo, pp. lxxii. and 746, cloth. 1878. £1, 1s.
- WEDGWOOD.**—CONTESTED ETYMOLOGIES IN THE DICTIONARY OF THE REV. W. SKELTON. By H. Wedgwood. Crown 8vo, pp. viii. and 194, cloth. 1882. 5s.

- WEISBACH.**—THEORETICAL MECHANICS: A Manual of the Mechanics of Engineering and of the Construction of Machines; with an Introduction to the Calculus. Designed as a Text-book for Technical Schools and Colleges, and for the use of Engineers, Architects, &c. By Julius Weisbach, Ph.D., Oberberggrath, and Professor at the Royal Mining Academy at Freiberg, &c. Translated from the German by Eckley B. Cox, A.M., Mining Engineer. Demy 8vo, with 902 woodcuts, pp. 1112, cloth. 1877. 31s. 6d.
- WELLER.**—AN IMPROVED DICTIONARY; English and French, and French and English. By E. Weller. Royal 8vo, pp. 384 and 340, cloth. 1864. 7s. 6d.
- WEST and BUHLER.**—A DIGEST OF THE HINDU LAW OF INHERITANCE, PARTITION, AND ADOPTION; embodying the Replies of the Sâstris in the Courts of the Bombay Presidency, with Introductions and Notes. By Raymond West and J. G. Bühler. Third Edition. Demy 8vo, pp. 1450, sewed. 1884. £1, 16s.
- WETHERELL.**—THE MANUFACTURE OF VINEGAR, its Theory and Practice; with especial reference to the Quick Process. By C. M. Wetherell, Ph.D., M.D. 8vo, pp. 30, cloth. 7s. 6d.
- WHEELDON.**—ANGLING RESORTS NEAR LONDON: The Thames and the Lea. By J. P. Wheeldon, Piscatorial Correspondent to "Bell's Life." Crown 8vo, pp. viii. and 218. 1878. Paper, 1s. 6d.
- WHEELER.**—THE HISTORY OF INDIA FROM THE EARLIEST AGES. By J. Talboys Wheeler. Demy 8vo, cloth. Vol. I. containing the Vedic Period and the Mahā Bhārata. With Map. Pp. lxxv. and 576, cl. 1867, o. p. Vol. II. The Ramayana, and the Brahmanic Period. Pp. lxxxviii. and 680, with 2 Maps, cl. 21s. Vol. III. Hindu, Buddhist, Brahmanical Revival. Pp. xxiv.-500. With 2 Maps, 8vo, cl. 1874. 18s. This volume may be had as a complete work with the following title, "History of India; Hindu, Buddhist, and Brahmanical." Vol. IV. Part I. Mussulman Rule. Pp. xxxii.-320. 1876. 14s. Vol. IV. Part II. completing the History of India down to the time of the Moghul Empire. Pp. xxviii. and 280. 1881. 12s.
- WHEELER.**—EARLY RECORDS OF BRITISH INDIA: A History of the English Settlements in India, as told in the Government Records, the works of old Travellers, and other Contemporary Documents, from the earliest period down to the rise of British Power in India. By J. Talboys Wheeler, late Assistant Secretary to the Government of India in the Foreign Department. Royal 8vo, pp. xxxii. and 392, cloth. 1878. 15s.
- WHEELER.**—THE FOREIGNER IN CHINA. By L. N. Wheeler, D.D. With Introduction by Professor W. C. Sawyer, Ph.D. 8vo, pp. 268, cloth. 1881. 6s. 6d.
- WHERRY.**—A COMPREHENSIVE COMMENTARY TO THE QURAN. To which is prefixed Sale's Preliminary Discourse, with additional Notes and Emendations. Together with a complete Index to the Text, Preliminary Discourse, and Notes. By Rev. E. M. Wherry M.A., Lodiāna. 3 vols. post 8vo, cloth. Vol. I. Pp. xii. and 392. 1882. 12s. 6d. Vol. II. Pp. vi. and 408. 1884. 12s. 6d.
- WHINFIELD.**—QUATRAINS OF OMAR KHAYYAM. See Trübner's Oriental Series.
- WHINFIELD.**—See GULSHAN I. RAZ.
- WHIST.**—SHORT RULES FOR MODERN WHIST, Extracted from the "Quarterly Review" of January 1871. Printed on a Card, folded to fit the Pocket. 1878. 6d.
- WHITE.**—SPINOZA. See English and Foreign Philosophical Library.
- WHITNEY.**—LANGUAGE AND THE STUDY OF LANGUAGE: Twelve Lectures on the Principles of Linguistic Science. By W. D. Whitney. Fourth Edition, augmented by an Analysis. Crown 8vo, pp. xii. and 504, cloth. 1884. 10s. 6d.
- WHITNEY.**—LANGUAGE AND ITS STUDY, with especial reference to the Indo-European Family of Languages. Seven Lectures by W. D. Whitney, Instructor in Modern Languages in Yale College. Edited with Introduction, Notes, Tables, &c., and an Index, by the Rev. R. Morris, M.A., LL.D. Second Edition. Crown 8vo, pp. xxii. and 318, cloth. 1880. 5s.

- WHITNEY.**—*Oriental and Linguistic Studies.* By W. D. Whitney. First Series. Crown 8vo, pp. x. and 420, cloth. 1874. 12s. Second Series. Crown 8vo, pp. xii. and 434. With chart, cloth. 1874. 12s.
- WHITNEY.**—*A SANSKRIT GRAMMAR*, including both the Classical Language and the older Dialects of Veda and Brahmana. By William Dwight Whitney, Professor of Sanskrit and Comparative Philology in Yale College, Newhaven, &c., &c. 8vo, pp. xxiv. and 486. 1879. Stitched in wrapper, 10s. 6d; cloth, 12s.
- WHITWELL.**—*IRON SMELTER'S POCKET ANALYSIS BOOK.* By Thomas Whitwell, Member of the Institution of Mechanical Engineers, &c. Oblong 12mo, pp. 152, roan. 1877. 5s.
- WILKINSON.**—*THE SAINT'S TRAVEL TO THE LAND OF CANAAN.* Wherein are discovered Seventeen False Rests short of the Spiritual Coming of Christ in the Saints, with a Brief Discovery of what the Coming of Christ in the Spirit is. By R. Wilkinson. Printed 1648; reprinted 1874. Fcap. 8vo, pp. 208, cloth. 1s. 6d.
- WILLIAMS.**—*A SYLLABIC DICTIONARY OF THE CHINESE LANGUAGE*; arranged according to the Wu-Fang Yuen Yin, with the pronunciation of the Characters as heard in Pekin, Canton, Amoy, and Shanghai. By S. Wells Williams, LL.D. 4to, pp. 1336. 1874. £5, 5s.
- WILLIAMS.**—*MODERN INDIA AND THE INDIANS.* See Trübner's Oriental Series.
- WILSON.**—*WORKS OF THE LATE HORACE HAYMAN WILSON, M.A., F.R.S., &c.*  
 Vols. I. and II. *Essays and Lectures chiefly on the Religion of the Hindus*, by the late H. H. Wilson, M.A., F.R.S., &c. Collected and Edited by Dr. Reinhold Rost. 2 vols. demy 8vo, pp. xiii. and 399, vi. and 416, cloth. 21s.  
 Vols. III., IV., and V. *Essays Analytical, Critical, and Philological, on Subjects connected with Sanskrit Literature.* Collected and Edited by Dr. Reinhold Rost. 3 vols. demy 8vo, pp. 408, 406, and 390, cloth. 36s.  
 Vols. VI., VII., VIII., IX., and X. (2 parts). *Vishnu Puráná, a System of Hindú Mythology and Tradition.* Translated from the original Sanskrit, and Illustrated by Notes derived chiefly from other Puránás. By the late H. H. Wilson. Edited by FitzEdward Hall, M.A., D.C.L., Oxon. Vols. I. to V. (2 parts). Demy 8vo, pp. cxl. and 200, 344, 346, 362, and 268, cloth. £3, 4s. 6d.  
 Vols. XI. and XII. *Select Specimens of the Theatre of the Hindus.* Translated from the original Sanskrit. By the late H. H. Wilson, M.A., F.R.S. Third corrected Edition. 2 vols. demy 8vo, pp. lxxi. and 384, iv. and 418, cloth. 21s.
- WILSON.**—*THOUGHTS ON SCIENCE, THEOLOGY, AND ETHICS.* By John Wilson, M.A., Trinity College, Dublin. Crown 8vo, pp. 280, cloth. 1885. 3s. 6d.
- WISE.**—*COMMENTARY ON THE HINDU SYSTEM OF MEDICINE.* By T. A. Wise, M.D. 8vo, pp. xx. and 432, cloth. 1845. 7s. 6d.
- WISE.**—*REVIEW OF THE HISTORY OF MEDICINE.* By Thomas A. Wise. 2 vols. demy 8vo, cloth. Vol. I., pp. xcvi. and 397. Vol. II., pp. 574. 10s.
- WISE.**—*HISTORY OF PAGANISM IN CALEDONIA.* By T. A. Wise, M.D., &c. Demy 4to, pp. xxviii. -272, cloth, with numerous Illustrations. 1884. 15s.
- WITHERS.**—*THE ENGLISH LANGUAGE AS PRONOUNCED.* By G. Withers. Royal 8vo, pp. 84, sewed. 1874. 1s.
- WOOD.**—*CHRONOS. Mother Earth's Biography. A Romance of the New School.* By Wallace Wood, M.D. Crown 8vo, pp. xvi. and 334, with Illustration, cloth. 1873. 6s.
- WOMEN.**—*THE RIGHTS OF WOMEN. A Comparison of the Relative Legal Status of the Sexes in the Chief Countries of Western Civilisation.* Crown 8vo, pp. 104, cloth. 1875. 2s. 6d.

- WRIGHT.**—**FEUDAL MANUALS OF ENGLISH HISTORY**, a series of Popular Sketches of our National History compiled at different periods, from the Thirteenth Century to the Fifteenth, for the use of the Feudal Gentry and Nobility. Now first edited from the Original Manuscripts. By Thomas Wright, M.A., F.S.A., &c. Small 4to, pp. xxix. and 184, cloth. 1872. 15s.
- WRIGHT.**—**THE HOMES OF OTHER DAYS.** A History of Domestic Manners and Sentiments during the Middle Ages. By Thomas Wright, M.A., F.S.A. With Illustrations from the Illuminations in Contemporary Manuscripts and other Sources. Drawn and Engraved by F. W. Fairholt, F.S.A. Medium 8vo, 350 Woodcuts, pp. xv. and 512, cloth. 1871. 21s.
- WRIGHT.**—**ANGLO-SAXON AND OLD ENGLISH VOCABULARIES.** By Thomas Wright, M.A., F.S.A., Hon. M.R.S.L. Second Edition, Edited and Collated by Richard Paul Wulcker. 2 vols. demy 8vo, pp. xx.-408, and iv.-486, cloth. 1884. 28s. Illustrating the Condition and Manners of our Forefathers, as well as the History of the forms of Elementary Education, and of the Languages Spoken in this Island from the Tenth Century to the Fifteenth.
- WRIGHT.**—**THE CELT, THE ROMAN, AND THE SAXON;** a History of the Early Inhabitants of Britain down to the Conversion of the Anglo-Saxons to Christianity. Illustrated by the Ancient Remains brought to light by Recent Research. By Thomas Wright, M.A., F.S.A., &c., &c. Third Corrected and Enlarged Edition. Cr. 8vo, pp. xiv. and 562. With nearly 300 Engravings. Cloth. 1875. 14s.
- WRIGHT.**—**THE BOOK OF KALILAH AND DIMNAH.** Translated from Arabic into Syriac. Edited by W. Wright, LL.D., Professor of Arabic in the University of Cambridge. Demy 8vo, pp. lxxxii.-408, cloth. 1884. 21s.
- WRIGHT.**—**MENTAL TRAVELS IN IMAGINED LANDS.** By H. Wright. Crown 8vo, pp. 184, cloth. 1878. 5s.
- WYLD.**—**CLAIRVOYANCE;** or, the Auto-Noetic Action of the Mind. By George Wyld, M.D. Edin. 8vo, pp. 32, wrapper. 1883. 1s.
- WYSARD.**—**THE INTELLECTUAL AND MORAL PROBLEM OF GOETHE'S FAUST.** By A. Wysard. Parts I. and II. Fcap. 8vo, pp. 80, limp parchment wrapper. 1883. 2s. 6d.
- YOUNG MECHANIC (THE).**—See **MECHANIC.**
- ZELLER.**—**STRAUSS AND RENAN.** An Essay by E. Zeller. Translated from the German. Post 8vo, pp. 110, cloth. 1866. 2s. 6d.

## PERIODICALS

PUBLISHED AND SOLD BY TRÜBNER & CO.

- AMATEUR MECHANICAL SOCIETY'S JOURNAL.**—Irregular.
- ANTANANARIVO ANNUAL AND MADAGASCAR MAGAZINE.**—Irregular.
- ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND (JOURNAL OF).**—Quarterly, 5s.
- ARCHITECT (AMERICAN) AND BUILDING NEWS.**—Contains General Architectural News, Articles on Interior Decoration, Sanitary Engineering, Construction, Building Materials, &c., &c. Four full-page Illustrations accompany each Number. Weekly. Annual Subscription, £1, 11s. 6d. Post free.
- ASIATIC SOCIETY (ROYAL) OF GREAT BRITAIN AND IRELAND (JOURNAL OF).**—Irregular.

- BIBLICAL ARCHÆOLOGICAL SOCIETY (TRANSACTIONS OF).**—Irregular.
- BIBLIOTHECA SACRA.**—Quarterly, 3s. 6d. Annual Subscription, 14s. Post free.
- BRITISH ARCHÆOLOGICAL ASSOCIATION (JOURNAL OF).**—Quarterly, 8s.
- BRITISH CHESS MAGAZINE.**—Monthly, 8d.
- BRITISH HOMŒOPATHIC SOCIETY (ANNALS OF).**—Half-yearly, 2s. 6d.
- BROWNING SOCIETY'S PAPERS.**—Irregular.
- CALCUTTA REVIEW.**—Quarterly, 8s. 6d. Annual Subscription, 34s. Post free.
- CAMBRIDGE PHILOLOGICAL SOCIETY (PROCEEDINGS OF).**—Irregular.
- ENGLISHWOMAN'S REVIEW.**—Social and Industrial Questions. Monthly, 6d.
- GEOLOGICAL MAGAZINE, or Monthly Journal of Geology,** 1s. 6d. Annual Subscription, 18s. Post free.
- GLASGOW, GEOLOGICAL SOCIETY OF (TRANSACTIONS OF).**—Irregular.
- INDEX MEDICUS.**—A Monthly Classified Record of the Current Medical Literature of the World. Annual Subscription, 50s. Post free.
- INDIAN ANTIQUARY.**—A Journal of Oriental Research in Archæology, History, Literature, Languages, Philosophy, Religion, Folklore, &c. Annual Subscription, £2. Post free.
- INDIAN EVANGELICAL REVIEW.**—Annual Subscription, 10s.
- LIBRARY JOURNAL.**—Official Organ of the Library Associations of America and of the United Kingdom. Monthly, 2s. Annual Subscription, 20s. Post free.
- MANCHESTER QUARTERLY.**—1s. 6d.
- MATHEMATICS (AMERICAN JOURNAL OF).**—Quarterly, 7s. 6d. Annual Subscription, 24s. Post free.
- ORIENTALIST (THE).**—Monthly. Annual Subscription, 12s.
- ORTHODOX CATHOLIC REVIEW.**—Irregular.
- PHILOLOGICAL SOCIETY (TRANSACTIONS AND PROCEEDINGS OF).**—Irregular.
- PSYCHICAL RESEARCH (SOCIETY OF).**—PROCEEDINGS.
- PUBLISHERS' WEEKLY.**—THE AMERICAN BOOK-TRADE JOURNAL. Annual Subscription, 18s. Post free.
- PUNJAB NOTES AND QUERIES.**—Monthly. Annual Subscription, 10s.
- REVUE COLONIALE INTERNATIONALE.**—Monthly. Annual Subscription, 25s. Post free.
- SCIENTIFIC AMERICAN.**—WEEKLY. Annual subscription, 18s. Post free.
- SUPPLEMENT to ditto.**—WEEKLY. Annual subscription, 24s. Post free.
- SCIENCE AND ARTS (AMERICAN JOURNAL OF).**—Monthly, 2s. 6d. Annual Subscription, 30s.
- SPECULATIVE PHILOSOPHY (JOURNAL OF).**—Quarterly, 4s. Annual Subscription, 16s. Post free, 17s.
- SUNDAY REVIEW.**—Organ of the Sunday Society for Opening Museums and Art Galleries on Sunday.—Quarterly, 1s. Annual Subscription, 4s. 6d. Post free.
- TRÜBNER'S AMERICAN, EUROPEAN, AND ORIENTAL LITERARY RECORD.**—A Register of the most Important Works Published in America, India, China, and the British Colonies. With occasional Notes on German, Dutch, Danish, French, Italian, Spanish, Portuguese, and Russian Literature. Subscription for 12 Numbers, 5s. Post free.
- TRÜBNER & CO.'S MONTHLY LIST of New and Forthcoming Works, Official and other Authorised Publications, and New American Books.** Post free.
- WESTMINSTER REVIEW.**—Quarterly, 6s. Annual Subscription, 22s. Post free.
- WOMAN'S SUFFRAGE JOURNAL.**—Monthly, 1d.

## TRÜBNER & CO.'S CATALOGUES.

---

*Any of the following Catalogues sent per Post on receipt of Stamps.*

---

- Africa, Works Relating to the Modern Languages of.** 1d.  
**Agricultural Works.** 2d.  
**Arabic, Persian, and Turkish Books, printed in the East.** 1s.  
**Assyria and Assyriology.** 1s.  
**Bibliotheca Hispano-Americana.** 1s. 6d.  
**Brazil, Ancient and Modern Books relating to.** 2s. 6d.  
**British Museum, Publications of Trustees of the.** 1d.  
**Dictionaries and Grammars of Principal Languages and Dialects of the World.** 5s.  
**Educational Works.** 1d.  
**Egypt and Egyptology.** 1s.  
**Guide Books.** 1d.  
**Important Works, published by Trübner & Co.** 2d.  
**Linguistic and Oriental Publications.** 2d.  
**Medical, Surgical, Chemical, and Dental Publications.** 2d.  
**Modern German Books.** 2d.  
**Monthly List of New Publications.** 1d.  
**Pali, Prakrit, and Buddhist Literature.** 1s.  
**Portuguese Language, Ancient and Modern Books in the.** 6d.  
**Sanskrit Books.** 2s. 6d.  
**Scientific Works.** 2d.  
**Semitic, Iranian, and Tatar Races.** 1s.



TRÜBNIER'S  
COLLECTION OF SIMPLIFIED GRAMMARS  
OF THE  
PRINCIPAL ASIATIC AND EUROPEAN LANGUAGES.

EDITED BY REINHOLD ROST, LL.D., PH.D.

The object of this Series is to provide the learner with a concise but practical Introduction to the various Languages, and at the same time to furnish Students of Comparative Philology with a clear and comprehensive view of their structure. The attempt to adapt the somewhat cumbrous grammatical system of the Greek and Latin to every other tongue has introduced a great deal of unnecessary difficulty into the study of Languages. Instead of analysing existing locutions and endeavouring to discover the principles which regulate them, writers of grammars have for the most part constructed a framework of rules on the old lines, and tried to make the language of which they were treating fit into it. Where this proves impossible, the difficulty is met by lists of exceptions and irregular forms, thus burdening the pupil's mind with a mass of details of which he can make no practical use.

In these Grammars the subject is viewed from a different standpoint; the structure of each language is carefully examined, and the principles which underlie it are carefully explained; while apparent discrepancies and so-called irregularities are shown to be only natural euphonic and other changes. All technical terms are excluded unless their meaning and application is self-evident; no arbitrary rules are admitted; the old classification into declensions, conjugations, &c., and even the usual *paradigms* and tables, are omitted. Thus reduced to the simplest principles, the Accidence and Syntax can be thoroughly comprehended by the student on one perusal, and a few hours' diligent study will enable him to analyse any sentence in the language.

---

NOW READY.

Crown 8vo, cloth, uniformly bound.

- I.—Hindustani, Persian, and Arabic.** By the late E. H. Palmer, M.A. Second Edition. Pp. 112. 5s.
- II.—Hungarian.** By I. SINGER, of Buda-Pesth. Pp. vi. and 88. 4s. 6d.

*For continuation see next page.*

- III.—Basque. By W. VAN EYS. Pp. xii. and 52. 3s. 6d.  
 IV.—Malagasy. By G. W. PARKER. Pp. 66. 5s.  
 V.—Modern Greek. By E. M. GELDART, M.A. Pp. 68. 2s. 6d.  
 VI.—Roumanian. By M. TORCEANU. Pp. viii. and 72. 5s.  
 VII.—Tibetan. By H. A. JÄSCHKE. Pp. viii. and 104. 5s.  
 VIII.—Danish. By E. C. OTTÉ. Pp. viii. and 66. 2s. 6d.  
 IX.—Turkish. By J. W. REDHOUSE, M.R.A.S. Pp. xii. and 204.  
 10s. 6d.  
 X.—Swedish. By Miss E. C. OTTÉ. Pp. xii. and 70. 2s. 6d.  
 XI.—Polish. By W. R. MORFILL, M.A. Pp. viii. and 64. 3s. 6d.  
 XII.—Pali. By E. MÜLLER, Ph.D. Pp. xvi.—144. 7s. 6d.  
 XIII.—Sanskrit. By H. EDGREN. Pp. xii.—178. 10s. 6d.

*The following are in preparation :—*

### SIMPLIFIED GRAMMARS OF

- Albanian, by WASSA PASHA, Prince of the Lebanon.  
 Assyrian, by Prof. SAYCE.  
 Bengali, by J. F. BLUMHARDT, of the British Museum.  
 Burmese, by Dr. E. FORCHAMMER.  
 Cymric and Gaelic, by H. JENNER, of the British Museum.  
 Egyptian, by Dr. BIRCH.  
 Finnic, by Prof. OTTO DONNER, of Helsingfors.  
 Hebrew, by Dr. GINSBURG.  
 Icelandic, by Dr. WIMMER, Copenhagen.  
 Lettish, by Dr. M. I. A. VÖLKEL.  
 Lithuanian, by Dr. M. I. A. VÖLKEL.  
 Malay, by W. E. MAXWELL, of the Inner Temple, Barrister-at-Law.  
 Portuguese, by WALTER DE GRAY BIRCH.  
 Prakrit, by HJALMAR EDGREN, Lund, Sweden.  
 Russian, Bohemian, Bulgarian and Serbian, by W. R. MORFILL, of Oxford.  
 Sinhalese, by Dr. EDWARD MÜLLER.

---

*Arrangements are being made with competent Scholars for the early preparation [of Grammars of German, Dutch, Italian, Chinese Japanese, and Siamese.*

---

LONDON : TRÜBNER & CO., LUDGATE HILL.

---

PRINTED BY BALLANTYNE, HANSON AND CO.  
 EDINBURGH AND LONDON.







